

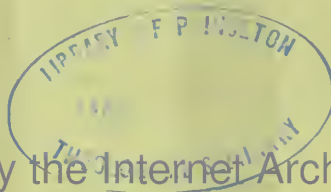
THE CHRONICLE

OF THE



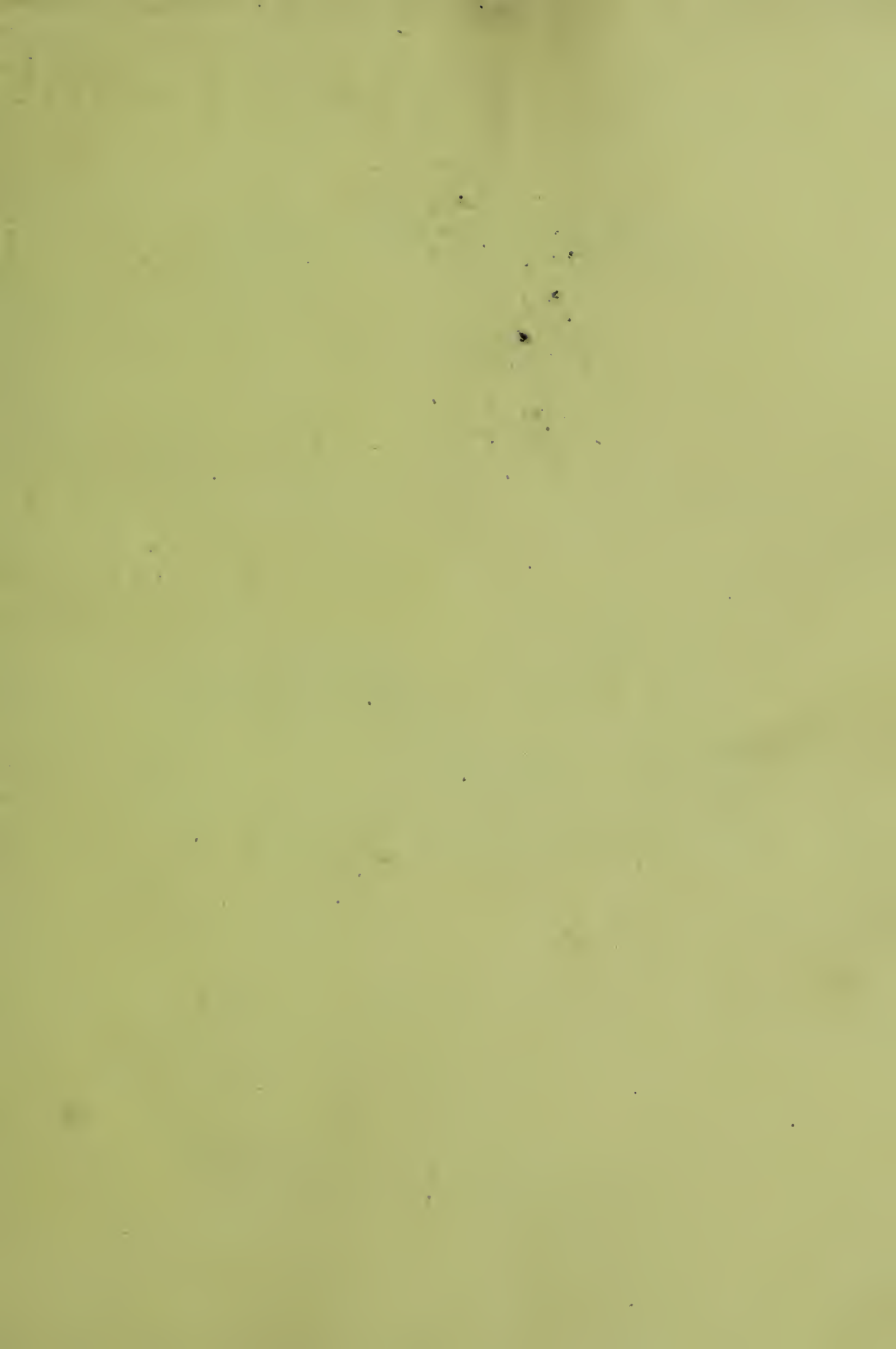
LONDON MISSIONARY SOCIETY

1892



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No. 4.—NEW SERIES.]

APRIL, 1892.

[PRICE ONE PENNY.]

### PRAYER AND MISSIONS.

**M**ONDAY, March 7th—the day of prayer for men sorely needed in the mission-field, but not forthcoming in adequate numbers—meant a great deal more than appeared on the surface. Its true explanation is to be found in a growing recognition of the fact that God, and not man, is the ultimate source, strength, and stay of all spiritual enterprise. In His hands are the men ; in His, too, the means. Historically, the gathering in the Mission House was the natural sequel to the All-Day Women's Prayer Meeting held in the same place five months before. Convinced that prayer was the only atmosphere in which the Forward Movement could live and come to maturity, our sisters led the way. They met to pray, nor did they meet in vain. In no previous period of the Society's history have anything like so many offers of service from women been received ; never have the offers been of such promise and interest. But, whilst women were offering, men were holding back, visits to the colleges notwithstanding. This led to heart-searching on the part of some, the issue being a determination to set apart a day for special prayer.

The meetings occupied seven hours. Freshness and fervour characterised them throughout. To emmerate all the subjects of petition is not possible ; but a few,

which were the burden of many a prayer, it may be well to mention. The missionaries already at work were affectionately remembered, and the success achieved in the past evoked praise and confidence. But the present urgent need for "more labourers" was chiefly kept in view, and volunteers for vacant posts and for open doors were earnestly asked for. There was much prayer for students, that they might be led to weigh the claims of the heathen world against those of service at home ; that others, who were meeting with opposition from friends, or were hampered by home ties, or hindered by circumstances, might find the opposition removed and the way made clear ; and that those who already entertained the desire to be missionaries might be strengthened to resist all counter-attractions. There was much prayer for young ministers not yet so wedded to the home ministry as to feel committed to it for life, sometimes perplexed, perhaps, by denominational rivalry and competition, or otherwise led to think that the need for workers at home was less imperative than for workers abroad : that they might see their way to come forward for missionary service. There was much prayer for parents that, instead of withholding children whose hearts were set upon going, they might count it an honour to let them go, and joyfully encourage them and bid them God-speed ; for sons,

that they might be made willing in the day of God's power, and fulfil the desire of their parents' hearts by offering for the foreign field. There was much prayer for young men generally, alike for those of good education and for those who, though willing, have had but few advantages; for young men in business houses, and for those living with their parents, that they might determine to live for Christ and Christ's service, and might go forth in their strength to win the world for Him. There was much prayer for those who shape and guide the Society's affairs, especially the Examination Committee, that they might have spiritual insight and discernment, and be quick to recognise and welcome all God-sent candidates, even though they come from unlikely quarters. More than all, there was much and very earnest prayer for our churches, that they might awake from their apathy and their self-centred life to a sense of their indebtedness to God and to their fellow-men; that they might be baptized with the Spirit of God, be brought to look at the world with the eyes and with the heart of Christ, and so be aroused to fulfil their true end and mission.

Now these meetings need to be followed up. Prayer is the very life of missions. Societies are begotten and nurtured by prayer; and one of the healthiest, most reassuring signs of a reviving interest in our own beloved Society is the spirit of prayer that is manifesting itself among its friends and supporters. The secretaries are continually receiving tidings indicative of this. There is a desire to know "what to pray for." An intelligent conception of the circumstances, work, and needs of our missionaries is felt to be necessary. To this end Prayer Unions are being formed in different directions, and at its last meeting, as announced in the next column, the Board adopted the report of a special committee, and decided itself to establish a central Prayer Union as a bond of fellowship among all who love the Society and its work, and as a link of connection between the worker abroad and the helper detained at home. In the May number of the CHRONICLE further particulars of this Prayer Union will be given. In the meantime let us "pray without ceasing" in the spirit and on the lines of the petitions referred to above, and entreat "the Lord of the harvest to send forth more labourers into the harvest."

EDITOR.

## PROCEEDINGS OF THE BOARD.

*Board Meeting, February 23rd, 1892.*—J. McLAREN, Esq., in the chair. Number of Directors present, 58. Items of special interest.

In introducing to the Board the Rev. J. P. Ashton, M.A., returning to Calcutta, and the Rev. A. King and Mrs. Howard King, M.D., returning to Tientsin, the Foreign Secretary bore special testimony to the very efficient services of Mrs. King, both as Honorary Physician to Lady Li, and in her successful and beneficent practice among the native women of North China.

The Chairman having briefly bidden the missionaries farewell, first Mr. Ashton and then Mr. King, on his own and Mrs. King's behalf, thanked the Board for the sympathy and consideration that had been shown them, and expressed the joy they felt in the prospect of a speedy return to their work. The departing missionaries were commended to God in prayer by Rev. R. Nobbs.

[Circumstances have since arisen which have rendered it expedient for Mr. Ashton to defer his return to India until the autumn.]

*Board Meeting, March 15th, 1892.*—J. McLAREN, Esq., in the chair. Number of Directors present, 59. Items of special interest.

Dr. Lockhart presented to the Board a copy of a Hebrew Concordance, with the Chinese equivalents for each Hebrew word. This Concordance was the property of the late Rev. John Stronach, and was used in the preparation of the Delegates' Version (Chinese) of the Old and New Testaments.

The following offers of service were accepted:—Rev. R. J. Ward (of St. Helens), Mr. W. J. Edmonds (Hackney College), Mr. T. W. Ingram (Cheshunt College), Mr. R. C. Porter (Nottingham Institute), and Miss Mary Harris (as a self-supporting missionary).

The appended scheme for the formation of a Prayer Union was adopted:—

"(a) That the name of the Union shall be 'The Watchers' Band, the Prayer Union of the London Missionary Society.'

"(b) That the following shall be the agreement entered into by the members, viz. :—'Recognising that I am called to fellowship with Christ in making known His Gospel to all the world, I will endeavour to pray each week for the work of the London Missionary Society, and as far as lies in my power to further its interests.'

"(c) That there shall be a Central Union in London, which shall keep a register of branches, and of the number of members in each branch, and of individual members not connected with a Branch Union; issue membership booklets, leaflets, and other literature; arrange for annual and other meetings, and generally initiate plans and methods for extending the work of the Union.

"(d) That there shall be Branch Unions in as many of the Society's auxiliaries as can be induced to form them; and that each Branch Union shall register its own membership and arrange its own proceedings, but shall maintain connection with the Central Union by using the same membership booklet and member's card, by circulating the same literature, and by keeping the Secretary of the Central Union informed of the number of its members.

"(e) That Miss Hebditch be asked to fill the place of Honorary Secretary of the Central Union."



BY THE FOREIGN SECRETARY.

THE power of the cartoon and of caricature to awaken contempt or to arouse passion is well known amongst us, and has been employed with great effect time out of mind alike in political and in religious conflicts.

No more startling illustration of this has come under my observation than has been furnished by the recent anti-foreign and anti-missionary riots in China. It seems to be conclusively proved that one of the most powerful means of arousing the prejudice of an ignorant populace against Europeans, and especially against European missionaries, was a series of very coarsely illustrated broad sheets issued from Chan Sha, the capital of Hunan, and prepared mainly, if not entirely, under the direction of one intensely bitter and unscrupulous man named Chou Han.

These illustrated sheets were distributed in thousands in all parts of the central provinces of China. They were posted up in conspicuous places on the walls of houses, and even on official places in towns and villages, and they did their mischievous work so well that a few months ago it seemed not at all improbable that there would be a general rising against all foreigners.

So serious a menace to safety and peace has this mischievous literature become, that the Mission Press at Hankow has reproduced the series in facsimile, with translation and notes on the letter press, by Dr. Griffith John. Copies have been sent to influential persons and to the secretaries of missionary societies, in the hope that the attention of the various European Governments may be called to the matter, and official representation be made to the Government of China to suppress all such literature as dangerous to the public peace.

By this means a copy has reached me within the last fortnight. It has never been my lot to see, in one series of publications, anything at once so blasphemous, so filthy, and so likely to inflame the public, to whom they were addressed, with the worst passions of hate and violence. The dishonour done to our Lord is scandalous. By a play on the Chinese characters which represent the name Jesus, they are converted into others which mean "The Celestial Hog." Christians are represented as worshipping a crucified hog, and the results of such swinish worship are stated to be, and are depicted as, the most shameless licentiousness. The strange and unaccountable slander that Christians gouge out the eyes, and practise the most filthy and nameless crimes of mutilation on their victims, is revived and portrayed in disgusting fashion. In several of the pictures the manner in which the Hog and all his brood are to be treated by good Chinese is graphically represented, with a suggestiveness of mischief which would have borne grievous fruit had the movement against foreigners not been stopped.

The services rendered by Dr. John, in tracing to its source and calling public attention to this wicked attempt to sow the seeds of hatred and strife, have been very great. Now the Christians at Hankow are earnestly pleading with God that the persecuting course of this modern Saul may be arrested, and that his heart may be changed.

R. WARDLAW THOMPSON.

BY THE HOME SECRETARY.

IN my notes in the January CHRONICLE, I ventured to express the opinion that the accounts for the year closing March 31st would show a substantial increase in the income. This has been

fully justified, inasmuch as the receipts for the present year, up to the 29th of February, exceeded those in the corresponding period in the previous year by about £11,000. This is, in a measure, accounted for by the cheering fact that donations, amounting to £5,926, have been received for the Forward Movement.

THE legacies for the year will reach the average from that source. The Society has sustained the loss, by death, of many valued friends. Among these, Mr. James Dodgshun, of Leeds, was, in his lifetime, a devoted and liberal supporter. In anticipation of his death, he bequeathed to the Society the sum of £2,500, which has been received by the treasurer.

WHILST referring to legacies, it may not be out of place, for the information of any who may desire to benefit the Society, to state that by the Mortmain and Charitable Uses Act, 1891 (54 & 55 Vict. c. 73), very important alterations are made in the laws affecting gifts to charities, contained in wills of testators dying after August, 1891. Lands and houses of any tenure may, by will, be given to or for the benefit of any charity, but such premises must be sold within one year of the death, unless the time is extended by the High Court or the Charity Commissioners.

IT may be assumed that in these days the administration of religious societies is closely scanned. The following paragraph from an article on London charities in the *Statist* of March 12th may be of interest:—

"Of the £900,000 expended annually on purely Foreign Missions, about £700,000 is accounted for by five great societies. In round numbers the figures may be tabulated thus:—

	Total expenditure.	Salaries of secretaries and clerks.	Salaries and expenses of organizing secretaries and deputations.	Other working expenses.	Proportion of working expenses to total expenditure.
	£	£	£	£	£
Church Miss. Soc. . . . .	240,000	5,000	10,000	7,000	1-11th
S.P.G. . . . .	117,000	2,500	10,000	3,000	1-8th
Wesleyan Miss. Soc. . . . .	133,000	4,000	*	3,000	1-19th
London Miss. Soc. . . . .	130,000	2,500	2,500	2,200	1-18th
Baptist Miss. Soc....	72,000	2,000	1,400	2,100	1-13th

\* Not stated.

ON Friday, February 26th, specially appointed deputations visited the students in most of our colleges for prayer and conference with regard to the claims of Foreign Missions. Some students have subsequently offered their services, and it is hoped that others will do likewise.

THE missionaries on furlough, and others, have bravely met the heavy deputation work of this season of the year, notwithstanding the severely inclement weather. The general testimony is that missionary enthusiasm is increasing.

EDWARD H. JONES.

BY THE EDITORIAL SECRETARY.

OWING to the pressure of matter the continuation of the History of the Travancore Mission stands over until next month.

I WISH to call special attention to Capt. Hore's book on Central Africa, noticed on page 96. It deserves a hearty welcome, alike for its own and for its author's sake.

The *Juvenile* is rising in favour. Since January there has been a steadily increasing sale for it, both through the trade and direct from the Mission House.

GEORGE COUSINS.



BY THE REV. R. BARON, F.L.S., F.G.S., ANTANANARIVO.

LEAVING Anonibe, we passed through the provinces of Sahambavany and Iharana, visiting the few churches and examining the schools on the way, without any incidents worth recording, except, perhaps, one in which there was a spice of danger. We were crossing the mouth of one of the numerous rivers on the coast, when the canoe was seized by the somewhat rapid current, and, in spite of paddles, we were on the point of being carried out to sea. As the danger was increasing, one of the men had presence of mind enough to jump into the water, hold on to the canoe with his right hand, and swim with his left, until he reached the shallow water near the bank, and thus rescued us. I was contemplating the same thing, but, suffering from a rather severe attack of malarial fever at the time, I determined to leave that as the last resort.

After travelling for two months, we at last reached Ambohimarina, in the province of Antomboka, at the north end of the island. As this is an important place, we determined to have a few days' rest, especially as some of the men had wounded feet, or were lame in consequence of the continued walking. I had several opportunities of meeting with the congregation at this place, and of preaching the Gospel to them, as well as examining the school children. There are more signs of life in the church here than in any of those I had hitherto visited, and I believe that there is a considerable number of genuine Christian people. They have formed as many as five out-stations, have placed over them an evangelist, and have provided teachers for the schools. They are also contemplating the stationing of teachers in one or two of the more important towns in the Antankarana country.

This good work was initiated by Ramaka, the former Governor, who for many years had been, and now is again, the pastor of the Andohalo Church in Antananarivo; and to whose wise administration and kindly Christian character I heard many testimonies. One of the natives, for instance, speaking of Ramaka, said to me: "When anyone was ill, high or low, Ramaka would put his dignity on one side and go and visit him." The time at Ambohimarina was spent very pleasantly, and I hope, also, profitably to the people.

After visiting Diego Suarez, the part of the island ceded a few years ago to the French, we turned southwards and passed through the country inhabited by the Tankarana tribe. It is only sparsely populated, and, on two occasions, we had to sleep in the open air by a stream, on one of which we were visited by two wild boars, which, finding there were human beings about, quickly decamped.

A fortnight's journey from Ambohimarina brought us to Anorontsanga. The Governor here, thank God, is one of the most intelligent and earnest Christian men in the island. It is impossible to be long in his company without seeing that for him "to live is Christ." He is, in the first place, the servant of Christ, in the second the servant of Ranavalomanjaka, the Queen of the island. All the people I conversed with—Europeans, Hindus, Johannamen, Hova, Sakalava, Mozambiques—were loud in his praises. "He is truly our father and mother," said one man to me, "and his only thoughts are for our good." Thank God, again I say, for a man like Rakotovao, the Governor of Anorontsanga. He not only takes his turn in preaching in the church, but also teaches a weekly





A BRIDGE IN THE FOREST.

Bible-class. Every August, it seems, he has a large gathering of children from the nearer schools, and also representatives from all the churches, which—though five years ago there were only five in existence—now number twenty. It fortunately happened that I was at Anorontsanga in the month of August, and thus had exceptional opportunities of doing missionary work, which consisted of preaching to crowded congregations composed of people from all parts of the province, a special religious service for the children, and an examination of the scholars from the various schools. The children from ten schools came to the examination (which lasted three days), the number present reaching 442. Of these, 192 passed in reading, 143 bringing copies of the Scriptures, and 253 possessing slates. From Anorontsanga, itself, there were more than fifty able to read.

Leaving Anorontsanga, we sailed across the bay in a couple of canoes with outriggers in a south-easterly direction to the small hamlet of Androvahonko. The first part of the journey was on the open sea, and, there being a good breeze, we went scudding along at a great rate. But never more will I trust myself to a canoe when the sea is other than calm; for though there was, perhaps, but little danger, the water came over the side with almost every wave. As I was in my palanquin in the middle of the canoe, it is needless to say I got a thorough drenching, and I was practically sitting in water for about a couple of hours. After crossing the bay, we entered a very long, narrow, winding channel, on both sides of which was a dense mangrove swamp. We could no longer employ sail, and consequently our progress was painfully slow, except in the broader reaches of the water, where we got a little wind. We left Anorontsanga about two o'clock in the afternoon, but darkness set in before we reached our destination. When we were within gun shot of the village, the canoe which I was in unluckily ran on a rock in the middle of the river. One of the boatmen endeavoured to push it off with a long pole, but failed; two tried, but still it stuck. Some of the bearers were told to go aft so as to lighten the fore part of the canoe. Another attempt was made to push it off the rock, but in vain. Then one of the boatmen got out of the canoe on to the rock, and pulled with all his might, but no, the canoe would not stir; two got out—three, but all to no purpose; it seemed a complete

fixtured, and, do what we could, the little craft refused to give way. The water round the rock was eight or ten feet deep and swarming with crocodiles, the tide was fast ebbing, the night was dark, and, in the meantime, we were being devoured by mosquitoes. I was barefoot at the time, not having been able to put on shoes and stockings for some days previous, owing to sores arising from mosquito bites. Our position was anything but enviable. Fortunately, however, the second canoe was at the landing-place not far away, and, after considerable shouting, we got the boatmen to bring it to our rescue, which they did, with the aid of a lantern. We had been fully an hour on the rock, and the hinder end of the canoe was fast sinking with the tide, the outrigger meanwhile creaking ready to break. What would have been the consequence had we been out of hearing further down the river when the accident occurred, or had we not had a second canoe, it is impossible to say, as the rock was too small for us all to have stood on it throughout the night.

Two days' journey south of Androvahonko brought us to Andranosamonta, one of the most important trading centres on the north-west coast. The Governor is a man somewhat advanced in years, and is under Rakotavao. He, too, is an earnest Christian (indeed, it was for this reason, added to his intelligence, that Rakotavao placed him here), and takes the deepest interest in religious matters, he himself teaching a Bible-class every Monday morning.

Mevarano, about twenty miles to the south of Andranosamonta, was the furthest point reached by us. We then returned to Andranosamonta, took a boat to Anorontsanga, another to Nosibe, and the monthly Messageries steamer round to Tamatave, whence we proceeded to the capital. On the whole this 1,200 miles' journey in a palanquin was a very enjoyable one, and I trust not without good result. Remarkable to say, we never had a single rainy day, and through God's care and mercy we all landed back in the capital safe and sound, after roughing it for five long months. Sore feet, bruised legs, and malarial fever completed the list of our misfortunes, so that we had great cause for thankfulness.

This account may be concluded by a few remarks of a general character relative to the work in those parts of the island visited during the journey.

And first, with regard to the school teachers. These are, for the most part, drawn from among the elder scholars in the principal schools. Their attainments are extremely limited, and their character, in many instances, is far from satisfactory. There are, however, some four or five notable exceptions to this, and, in one or two cases, the teachers are interested, not only in the mental progress of the children, but also in their spiritual welfare. It is very difficult in these out-of-the-way places to get efficient teachers; and, although some of the churches would willingly pay a trustworthy and competent man as much as six or seven dollars a month, it seems



RIVER SCENERY.

almost impossible to get one. For young men of intelligence and capability in these coast towns can generally find more remunerative employment as clerks or agents of European traders than in teaching schools. In the majority of schools, too, the teachers have great difficulty in getting their promised wages, and sometimes receive nothing at all. The consequence is that very few stay any length of time. But, if means could be found for securing good teachers, and ensuring regular payment of their wages, a vast amount of really good work might be done.

As for the churches, there is no disguising the fact that, for the most part, they are looked upon as Government institutions, which, indeed, they are. That is to say, they have been organised chiefly by the various

governors. This is almost unavoidable in the present constitution of things; and, indeed, it is not altogether an unmixed evil, for were it not for the governors there would be no forward movement going on at all, most of the churches being altogether too lifeless to take any steps for the religious well-being of the people. The evil is, however, that the people are often compelled to build these churches by *fanompoana* (unremunerated State labour), and, as all *fanompoana* is disliked, the true interests of Christianity have to suffer.

There is, unhappily, little spiritual life, even in the larger churches. Many of the church members are rum-sellers, and others are leading very immoral lives. There are, however, individuals here and there whose Christian character is beyond suspicion, and who have at heart the religious well-being of the people; but, on the whole, the



VILLAGE ON THE COAST.

religious life of the churches is at a very low ebb indeed. What a grand and extensive work might be done among them if the Society's funds would allow of placing five or six European missionaries at the chief centres! But for such a number it is in vain to plead. Is it altogether impossible, however, for the Society to place, say, two men at Anorontsanga, who could superintend, not only the twenty churches of that province, but also those in the province of Befandriana, to say nothing of the churches at and in the neighbourhood of Mojanga and Antomboka? What a grand and extensive work might be done in this part of the island! And here I may say that our Committee has recently received a letter, with numerous signatures from people connected with the churches in the Anorontsanga province, with a translation of which I shall conclude this report. It is as follows:—

“To the Imerina District Committee of the London Missionary Society.

“DEAR FRIENDS,—The visit recently paid to the churches here by Mr. Baron has set us again thinking

about the appeal we formerly made to you for a missionary and a missionary doctor, but to which appeal we have never yet received a letter in reply, at which we are very much astonished. Was it wrong of us to make such a request? Here, in the north-west portion of the island, although there are many churches and schools, there is not a single missionary. To say nothing of others, there are in the province of Anorontsanga alone as many as twenty churches without anyone to look after them. This is a grievous fact. And so we feel constrained to repeat our appeal to you for a missionary and a missionary doctor. Why we ask for a doctor is this: the Sakalava, who have not as yet accepted Christianity, will probably be drawn to it if associated with the healing of their sick. We shall be obliged for an answer to this.

"May you live long and be blessed of God,

"Say your friends,

"RAKOTOVAO, (Governor.)"

(With about 300 other signatures.)

## SELF-DENIAL WEEK.

### SPECIMEN EXTRACTS FROM LETTERS.

"THE Self-Denial has been a means of grace to us. It is always more blessed to give than to receive. We shall be able to send you a little over £4 10s. This is not bad for us, far more than my poor doubting heart expected.

"The offerings of some of our poorest members have almost moved me to tears.

"Our ordinary Weekly Offering did not suffer in consequence of the above effort. The offerings were 10s. more than on the previous Sunday."

"I THINK you will be pleased to receive the enclosed amount of 6s. 1d. when you hear that it has been contributed by the members of my 'Mothers' Meeting,' as a result of 'Self-Denial Week.'

"Some of the women who were unable to come sent their contributions by a friend. One of our poorest old members, who has an invalid husband, came to me at the end of the meeting, and brought 2s., saying that her daughter, who is a widow, had sent 1s., and she had earned 6d. and saved the rest."

"I MAY say my church is located in one of the poorest districts in the city, and out of my congregation some fifty families responded to the appeal that was made in behalf of the Society; and, as you will see, the contribution, though small, yet represents the little savings of poor, hard-working

people. Knowing as I do the circumstances of those who have joined in the movement, I feel greatly encouraged, and shows what may be done among the poorest churches when the true missionary spirit inspires God's people."

"I REALLY think something like a Divine influence is working here with regard to missions; this seems distinctly shown in several directions. It is my privilege to pay the last instalment of the Self-Denial fund, the amount of which—£50 3s.—surprised every one; and, still better, I do not think (candidly speaking) the collection on the Sunday following for the hospital, &c., lost a shilling in consequence."

"I AM glad the Self-Denial Week has been observed. We received 2s. 6d. from a poor woman who has a sister living with her who has been bed-ridden for thirty-six years, and her parish relief is only 3s. per week."

"I AM but a poor pastor of a small church. My weekly wages are not over 14s. I spent last week without meat and papers, in order to secure these five shillings."

## THE LAST COMMAND.

By THE REV. JAMES SILVESTER, M.A.

"Go ye into all the world, and preach the Gospel to every creature."—Mark xvi. 15.

"GO preach to every creature  
The Gospel of My love"—

So spake the Saviour-Teacher,

Now throned in Heaven above.

It was His last injunction,

It is our highest aim,

His Church's glorious function,

To preach His saving Name.

Not to a single nation

The Word of God is bound,

But through earth's whole creation

The Gospel trump must sound:

Where ancient Sinim dwelleth,

Where tribes of Red Men roam,

Where Ethiopia telleth

Millions in her dark home.

Up, then, ye sons of Zion!

Send forth the Word of light;

The Arm that ye rely on

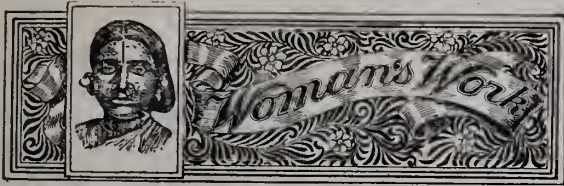
Is mighty with all might.

Pray for Christ's world-wide mission;

Give to it thankfully;

Be this your heart's petition:

"Lord, here am I—send me."



NAGERCOIL, TRAVANCORE, S. INDIA,  
28th January, 1892.

DEAR MR. COUSINS,—I write you a few lines, which I hope may be thought worthy a corner in your magazine.

Several years ago my husband began to carry on evangelistic work in a part of our town amongst a class of people called *Saliars*. It is a very difficult work, requiring much patience and perseverance, but blessing has resulted. First one young man became a convert, and through much persecution has maintained a consistent Christian profession to this day. The second convert, who was baptized by the name of Nathaniel, occupied a useful post in the Mission, and died a few years since, much beloved and respected by all classes. He was a most consistent Christian. As the result of Nathaniel's prayers and efforts, his mother—the *first* woman from among the *Saliars*—embraced Christianity. She was a poor ignorant heathen, but a woman of quick intelligence, and although unable to read, the Word of God took a powerful hold upon her mind. Many precious texts and psalms she knew well and often repeated; and the change that gradually came over her was most wonderful. It was her delight to attend the services, and the brightness of her face was an inspiration of itself. I often said we had no brighter Christian woman in our whole church than Anantham. And yet how much persecution and insult she had to endure from her heathen neighbours! She had some distance to walk on Sunday morning to church, and it was a sore trial to her to pass along the streets of her village and hear the taunts and mockings of the people. Some time ago she became very weak, and then a very remarkable thing happened. There is a small house—shed rather—near the mission school, just at the entrance to the village. This she managed to get, and here she went, leaving her own larger and more comfortable house. She has occupied this little place for about two years. In it she has a cot, a few cooking pots, &c., and on the roof the wood needed for her coffin. All this she had done so that the Christians might have no trouble when she died. This morning the frail tabernacle has fallen down, and that happy, bright spirit is now with Jesus. A poor heathen woman once, now a jewel in the Redeemer's crown.

This is the *first* woman from among the *Saliar* caste who has become a Christian. Zenana work has been going on in that quarter for many years. There also we have a girls' school, and we hope that many women will yet be gathered out of heathenism to enjoy the light and liberty of the Gospel of Jesus Christ.—With kind regards, I am, my dear Mr. Cousins, yours very sincerely,

A. L. DUTHIE.

## “THE LEPEERS OF OUR INDIAN EMPIRE.”\*

FEW people have any clear conception of the enormous extent of leprosy in India. We are simply bewildered by the usual statements regarding the population of 280 millions. But we can feel something very definite in the way of a shudder when we learn that amongst this vast population may be found lepers enough to people four or five cities as large as Norwich or Derby. No one can have travelled in India without being aware of the sad frequency with which they are met. In the busy streets of great cities like Bombay or Calcutta, in remote villages, near the great shrines and temples, in many of the loveliest corners of the land, they are found in all their misery. Of Burma we are told (page 156) that “all parts swarm with lepers.” And a Commissioner reports that, in making an enumeration of households for taxation, he “was astounded to find how very numerous the lepers were; not a single village in his district, great or small, without one or more, generally more.”

Mr. Bailey does well to remind us of the misery sometimes endured by these poor sufferers. They are often deserted by friends and relatives in the time of sorest distress. It may not be, as some report, that lepers are put to death in Nepal; but it is a fact that many come over from Nepal into British territory, driven out by the harsh treatment they receive, and these cases are often “peculiarly distressing in their nature.” A life of abject poverty and hopeless misery is the only fate of many of the unfortunate creatures afflicted with this awful malady.

It seems almost a vain thing to look for any large and generous treatment of this evil by the Indian Government. We know not yet what may be the outcome of the recent Commission of Inquiry. But the matter has been well considered of old. Wise Indian governors have suggested plans full of promise. But they have been laid aside untouched, whenever the central authority whispered that funds were not available. The financial burdens involved in any real and efficient system of segregation are so great as to make it well-nigh impracticable. Hence the Government has hitherto been content with very fragmentary assistance. In some cases, as at Tarn Taran, buildings are provided, and the lepers are maintained by the various municipalities from which they come. In others, a house is provided, but the inmates obtain a living by begging. In most cases neither houses nor funds are forthcoming. Public opinion is not deeply interested in the matter. It seldom is roused to enthusiasm save when some racial antipathy is stirred by an Ilbert Bill. Leprosy is not just now a popular subject. Even in Calcutta, Mr. Bailey found it difficult to get a meeting to discuss the matter; and this in the face of the fact that there seems to be an increasing number of Europeans in the land who have fallen victims to the disease.

\* Mr. Wellesley C. Bailey. London: J. F. Shaw.

But where Government aid has failed, Christian charity has come forward to assist. The Mission to Lepers in India has now "seven leper asylums of its own, and three homes for the untainted children of lepers; it also aids sixteen institutions, and supports untainted children in two other places." Yet how small a total of the vast aggregate of suffering is being reached! Mr. Bailey thinks it probable that not more than 5,000 sufferers are being provided for throughout the whole of the Empire. Half a million of lepers, and only one per cent. cared for and sheltered!

One pleasing aspect of the work of this Society is the distinct success attending the Christian work carried on among the lepers. Sheltered as they are by Christian friends, it is easy to see how they would soon learn to look with favour on a religion which thus showed itself more than a creed or a confession. Consisting, as they often do, of the lowest and neediest castes, there is no huge mountain of Brahminical pride to humble in the dust ere the Western Christ can be accepted. Wretched and hopeless as they are, there is a charm in the appealing pity and gracious power of the Saviour which moves them often to sincerest trust. In Almora, Purulia, Chumba, Sabathu, Tarn Taran, and other places, many have been those who have learnt to walk in the light, and rejoice that "the blood of Jesus Christ cleanseth us from all sin." Even as I write, there reaches me from Almora a letter, wherein one old friend in the asylum tells with joy of his having become a Christian, and another tells his longings thus:

"I know but little of Jesus Christ. I am so helpless, and I have bad wounds in my feet. I ask you to pray for me that I may become a disciple of Jesus."

Poor Kiru! As we pray for him, let us not forget the great company of sufferers still waiting to hear the glad tidings of the Good Physician.

H. C.

## BIBLE TEACHING ON MISSIONS.—IV.

BY REV. J. F. B. TINLING, B.A.

"Neither will I offer . . . unto the Lord my God of that which doth cost me nothing."—2 SAM. xxiv. 24.

THE transaction of King David with Araunah, according to the earlier account in the First Book of Kings, was financially a trifle, and even the large price of 1 Chron. (perhaps referring to the whole hill as distinguished from the threshing-floor) might be called such with reference to royal resources. But the principle expressed in it on David's part was no trifle. It was that sacrifice should be at the expense of the offerer. The Psalmist, whom the Apostle Paul quotes as an authority on the doctrine of Divine forgiveness, knew well that it was "impossible that the blood of bulls or of goats should take away sin," or that he could provide any atoning sacrifice at his own cost; but he who so well understood his dependence

upon grace felt the propriety and moral necessity of expressing his faith and gratitude at some cost to himself. He who really holds a principle will hold it always, and it will find illustration in things both small and great; so, when it was a question of building the Temple, the gifts of David amounted to many millions. Only by long "laying by in store as God had prospered him" could even a king, in such a time and country, have made so splendid an offering.

David's principle is acknowledged by all, but his practice has few imitators. The total annual income of this nominally Christian country was reckoned in 1886 to be 1,270 millions sterling, of which nearly one-fourth is saved annually. If only one person in five were a real believer in Christ, the income of His stewards would be at least 250 millions annually, of which they are able to put away 60 millions. For the evangelisation of the heathen world, with its thousand million inhabitants, we give little more than one million sterling, or about one penny in the pound upon our income. Clearly there is a wide discrepancy between David's method and ours, although the present work for which the silver and the gold are needed, being the finding and fashioning of living stones for the great spiritual temple, is incomparably more glorious than that which fired the enthusiasm and drew out the liberality of the royal psalmist.

But the spirit of self-sacrifice will never be content to deal only with unapplied money. During the recent week of special self-denial quickened consciences will have noted some unnecessary and expensive habits, and required them to submit to a temporary suspension. The average standard of living has undoubtedly become luxurious, and many will have discovered that no powers are weakened under the influence of comparative simplicity and economy. The only thing sacrificed was a little of the pleasure of appetite. Might not this sacrifice be continued with reason and with advantage? While such an offering would be perpetual in its influence and ever acceptable to God, it would soon cease to be felt as a privation. Livingstone's grand life was not less truly a sweet savour of Christ because he could say he had "never made a sacrifice." He gives most and most nobly whom love makes unconscious of giving at all. The strong drink and tobacco used by Christians, supposing them to be responsible for one-tenth of what is consumed, would alone enable us to multiply fifteen-fold the missionary agencies of the world. Will not many wish to clear themselves of complicity in this and all similar waste while perishing millions are crying for the bread of life?

To loving parents, sons and daughters are more precious than gold; but these, too, are wanted by the Lord of the harvest. To give them may be to wring the heart, but it will be to open it to the purest joys of heaven.

"We lose what on ourselves we spend;  
We have as treasure without end  
Whatever, Lord, to Thee we lend,  
Who givest all."

### THE LATE REV. J. HEWLETT, M.A.

HAVING occasion to go to the Mission House, Blomfield Street, on February 22nd, the writer learnt to his great astonishment and grief that a telegram had just been received from India announcing the death of his dear friend and brother missionary, Mr. Hewlett, of Benares.\* The shock was all the greater, because only a few days before he had received a long and affectionate letter from him. To add to the sadness of the event, Miss Hewlett had only just arrived in England, after parting with her father less than a month before. Our readers will join in heartfelt sympathy with Miss Hewlett and her brothers, as well as with the sorrowing widow in India, in this terribly sudden and sore bereavement, and pray that strength and consolation may be given them according to their need by the "God of all comfort."

In Mr. Hewlett, the churches connected with the Society have lost a veteran missionary well worthy to be enrolled with those who have gone before. The suddenness of his death calls to mind the case of his predecessor, Mr. Sherring, whose work he has in so many ways carried forward. His arduous labours are bound up with the history of the London Mission in the North-West Provinces of India during the last thirty years, and his career has been a typical one. The work in Benares, Mirzapore, and Almora, undermanned as the stations often have been, has been a long trial of faith and endurance; but all will agree that Mr. Hewlett was pre-eminent amongst his brethren in manly, earnest, persistent, and patient endeavour.

Mr. Hewlett was born at Keynsham, Somersetshire, on June 18th, 1836. When he was 11 years old, his parents removed to Neath, in South Wales. He early turned his attention to the work of teaching, carrying on his own studies at the same time with that enthusiasm and perseverance which were marked traits of his character. At the age of 16 he experienced a change of heart, and was admitted as a member of the Independent Church in his town. He entered most earnestly into Christian work, and it is believed that many of his scholars owed their conversion to his earnest teaching. As a proof of the good use he made of his opportunities of improvement, it may be stated that, when at 23 years of age, he applied to the Society to be accepted as a missionary, he had already matriculated at the London University, and taken a first prize in mathematics, and a second in natural philosophy in the Glasgow University. These studies were of great service to him in India, but they were not allowed to interfere with his efforts for the glory of his Master, and the salvation of those who came within his influence.

After two years with the Rev. E. R. Conder, M.A., at Poole, he was ordained and appointed to Benares. From the first, he is said to have devoted himself to the Vernacular Department. His attainments in Urdu and Hindi were of

no mean order, as is shown in his various publications, and in the acceptance with which he was listened to as a preacher. After two years he was transferred to Almora. Here he found that the Mission had opened an asylum for lepers, and he interested himself deeply in the spiritual welfare of the poor inmates. In subsequent years, he dwelt with great feeling on this part of his work, and it was a joy to think that he had been instrumental in bringing about an important religious movement amongst them, which resulted in the conversion of several of the lepers, and their formation into a Christian Church.

In 1866, Mr. and Mrs. Hewlett were re-appointed to Benares, and it was at a Conference of the Mission held there that the writer first made their acquaintance. His ardour and enthusiasm were apparent to all, but in 1868 Mrs. Hewlett died, and it was found necessary that he should return with his three motherless children to England. During this visit to his own country, he was permitted by the London University to go through the Intermediate and B.A. examinations in the same year. This is a feat which has rarely been accomplished, but he was brilliantly successful. It was matter of surprise how he could find time for the necessary preparations while busily engaged as a deputation of the Society, but he carried his books with him wherever he went, and took advantage of every spare moment.

On returning to India he was appointed to Mirzapore as the colleague of the late Dr. Mather. The latter was a most devoted and hard-working missionary, and some of his young colleagues had been greatly cast down because they could not satisfy his exacting ideal as to the amount of work they ought to do; but in Mr. Hewlett he found a congenial spirit, and their mutual intercourse was of the happiest. Mr. Hewlett proved to be a worthy successor to this great missionary, and the various departments of the work, evangelistic, educational, and literary, were ably maintained. He was specially anxious to benefit both the Christian and non-Christian community by the publication of useful works in the vernaculars. The Mission Press was of essential service in this direction. It also afforded an honourable livelihood to many native Christians, whose profession of faith had debarred them from other modes of employment. Through this means various books were printed, and a Hindi newspaper started, which was very popular in the neighbourhood. His most remarkable publication was his translation of Augustin's Confessions. It was very characteristic of the man to choose a classical work needing so much labour and research to bring it within the comprehension of his Urdu readers.

In 1873, he married Mrs. Wilson, widow of the Rev. R. Wilson, B.A., missionary of the London Missionary Society at Hankow, China. She entered with much zest into the missionary work of the station. Through their united efforts a large stone building was erected for the Girls' Orphanage, and Mr. Hewlett ever regarded it as a great honour that he

\* From a letter since to hand we learn that Mr. Hewlett died very suddenly of acute peritonitis. He had only been ill two or three days.—ED.

had been permitted to provide this important edifice for the native Christian community.

In 1878, he was again called upon to pass through sad bereavement in the loss of his second wife, and his own health was so much impaired that he had to return to England. Ever on the look-out to increase his influence in India, he made use of this holiday to pass the degree of M.A. in classics in the London University, and when in 1881 Mr. Sherring died, he seemed specially fitted to take his place in the Benares High School. Here he found most congenial occupation. Through his untiring efforts, its standard was raised until it became a college teaching up to the B.A. His experience in Mirzapore had already shown him how important was the influence of higher education. It had brought him into daily contact with classes of the people who were otherwise quite inaccessible, and through its influence, many were led to see the importance of female education. Thus, Zenana work became an indirect result of English education in the Mission School. It was Mr. Hewlett's great privilege to have a convert in the Mirzapore School before he returned to England. The writer remembers the glow of joy which filled his friend's countenance when speaking

of this result of long and patient labours, and the hopes he expressed that this case was but the earnest of others to follow. If higher education was important in Mirzapore, he felt it was still more so in the intensely bigoted city of Benares, and he entered with all his remarkable ardour into

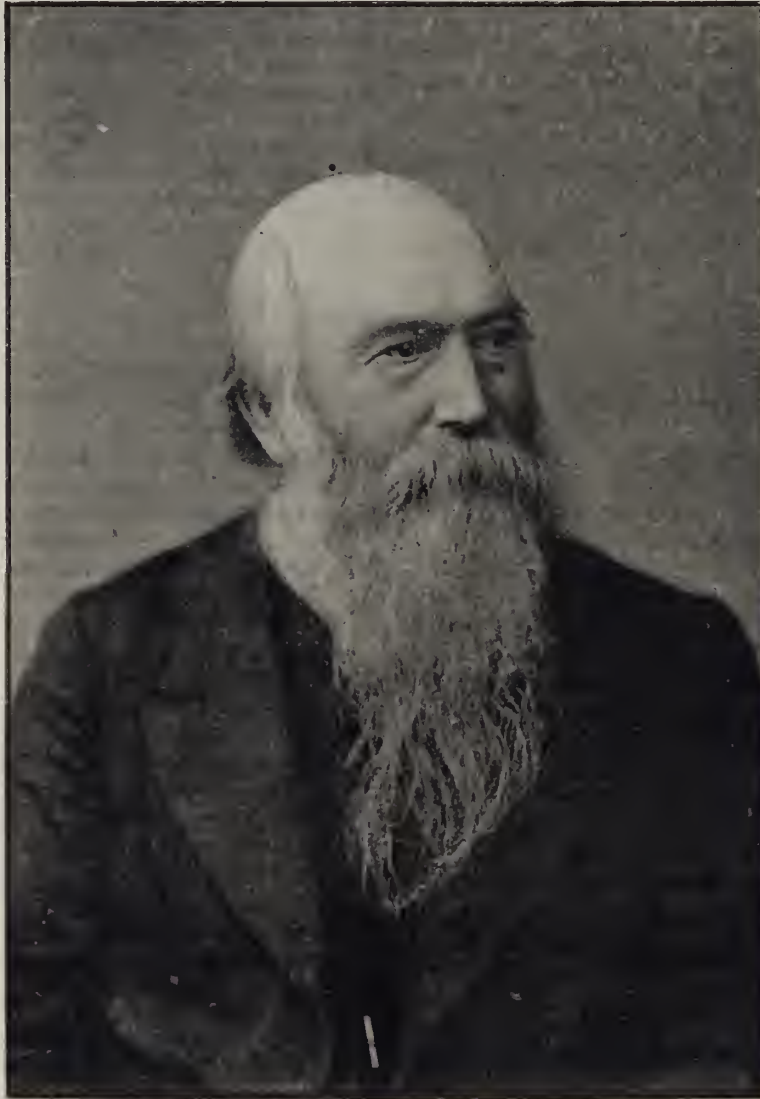
the work. He wished to have the aid of others, and it was given him, but not to the extent he hoped, and sometimes he was left to struggle on alone for many months together. But aided or unaided, he was determined to carry on his college, and the success he secured has been a wonder to all. He had a Herculean frame, and an indomitable resolution,

and where others might well have failed, he succeeded to a remarkable degree. His fame spread through the city and country, and the new University was glad to avail itself of his help, and constituted him not only a fellow but a member of the executive syndicate, which was almost the highest honour that could be conferred upon him.

In the midst of all this, he was seeking the advancement of his Master's cause, and the spread of the knowledge of Bible truth amongst the hundreds of young men who came under his teaching. He, like others in his position, was longing and praying for the conversion of his students. Many seemed near the kingdom, but none had the courage to be baptized.

His great reputation and thorough knowledge of the language gained him access to the Hindoo monasteries of the sacred city, and some of the men of highest repute in the Hindoo

religious community became his personal friends. Thus, many a religious discussion was carried on in the most famous monasteries of North India. Mr. Hewlett married a third time in 1881, a lady who was already engaged in important missionary work, and was once more favoured with an



THE LATE REV. J. HEWLETT, M.A.



excellent coadjutor. Their house became famous for its hospitality, and many an Indian visitor of distinction has enjoyed the privilege of being guided round the holy city by one who was so admirably fitted to do it by his intimate knowledge of the people and their religion, and of their sacred shrines, monasteries, and Sanskrit schools of learning.

Mr. Hewlett was, indeed, a tower of strength, and a notable example of whole-hearted devotedness to the work which he thought his Master had given him to do. Nothing, perhaps, will better illustrate the ardour of his mind than the following extract from a private letter to the writer, received a few days before his death, and to which reference is made in the opening paragraph of this notice:—

“You will, I feel sure, understand how difficult I find it to keep abreast of the claims of correspondents, when you remember that, owing to Parker being so much in camp, I am, practically, the only male missionary of our Society at Benares, with a college still educating up to the B.A. standard the English and Hindustani, preaching to attend to, and, in addition to work at Benares, the chief hurden of the Hindi New Testament Revision Committee now resting upon me.”

Referring to the new arrangements for settling Mr. Parker at the out-station of Mangári for village work, he remarks:—

“The fresh zeal for endeavouring to bring the Gospel message to the lower orders in towns, and to people of the district, must call forth great joy and thankfulness in all missionaries and friends of missions. But I, for my part, should rejoice more if our Society had resolved to advance equally in all directions, strengthening existing work and starting new operations in the districts.” And again,

“The more I think of the matter, the more I become convinced, what a great blow the closing of our college department will be to our Society’s influence in Benares and the N. W. P. We were the first to educate up to the B.A. in the N. W. P. For this reason, I was made one of the first Fellows of the Allahabad University, the only missionary who had this honour. Two other colleges in the N. W. P., however, followed our example—the Church Mission College at Agra and the American Methodist College at Lucknow.

Moreover, I have been elected to the Syndicate, to the Faculty of Arts, to the Board of Studies in English Literature, and to the Board of Studies in Philosophy, in which several hodies I endeavour, as the only missionary, to exercise what Christian influence I can in directing the university education provided for sixty millions of people.”

Thus, the veteran has fallen in the thick of the conflict. His heart was in the forward movement, but the Master has seen fit to remove him. Are there no young men in our colleges who are prepared to follow in his steps, turning all their talents to the service of Him who gave Himself for them, and labouring on in faith, whether converts are given

them in greater or smaller numbers. The sowing time is surely drawing to an end, and the harvest is approaching. Mr. Hewlett has sown in patience; others, entering into his labours, will reap if they faint not. Let us then pray more earnestly than ever, and in united supplication, that the Lord will send more labourers into His harvest.

J. P. A.

## A HOSPITAL FOR FIANARANTSOA.

THE year 1870 was the commencement of the Betsileo Mission. In 1873, Dr. W. Parker was sent out by the Directors to commence a Medical Mission in Fianarantsoa, but after two years’ service Dr. Parker removed to Antananarivo. The medical work from 1875 to 1880 was carried on by Rev. W. D. Cowan, and from 1881 to the present time by Rev. J. Pearse.

In 1873 a dispensary was opened in Dr. Parker’s house, but in 1875 a new dispensary was built in the centre of Fianarantsoa, which building, though very small and unfinished, has been in constant use up to December, 1891.

For some considerable time the brethren in Betsileo had been very anxious to extend the medical work, and in 1889 decided to erect a building which should combine a dispensary for out-patients and a small hospital for in-patients, together with a few detached cottages for private cases.

The ground selected is on the hill opposite to Fianarantsoa, about ten minutes’ walk from the town, is near the Girls’ Central School, and not far from our Mission residences. The view down the long valley to the south is most enchanting; the air is fresh, and yet sheltered from the east winds; and a flowing spring of deliciously cool water is in the immediate neighbourhood.

The building has a large waiting room, and also a consulting and dispensing room, all on the ground floor. At the back of the waiting room a wide staircase leads to an upper storey, with a large ward and two private rooms for in-patients. A balcony, with burnt-brick pillars, makes a most pleasant and shady walk below, and a comfortable resting spot for convalescents above. The principal building, together with a commodious cookhouse and three detached cottages, are roofed with tiles. At the back of the building, and surrounding it, we have planted trees, and in a few years the scene will be most park-like, and must tend in no small degree to the happiness and welfare of the patients.

The buildings having been successfully finished, the opening day was fixed for December 26th. By eight o’clock the large room below was full, and an overflow congregation occupied the two rooms opening out from the large room; and many were content to wait outside under the balcony, and to hear what they could through the open windows. The Governor and his Lieutenant, with the Government officers, many European traders, and a full staff of L.M.S. mission-

aries, were present, the natives swarming in and filling the rooms and the outside.

After a preliminary service of singing, reading, and prayer, a short account was given of the new "Forward Movement" by the Rev. J. Pearse, and the missionaries and native pastors presented the usual dollar to the Governor, acknowledging Ranavalomanjaka III. to be the owner of the land. One representative from each of the three town churches then addressed the audience, and the note of praise and thanks-

Rainiketabao (14th), Governor, and Rainimankaola (11th), his Lieutenant, also addressed the meeting, and Rainibao, the pastor of Analakely Church, Antananarivo, closed with prayer.

Thus a simple, hearty, and never-to-be-forgotten service was brought to a close. After the mass of people had gone, a few invited friends remained for tea and cake, when the one feeling of joy and goodwill pervaded both missionary and people alike that the new building, which is to be called



NEW COTTAGE HOSPITAL, FIANARANTSOA.

giving at the completion of the buildings, and at the extension of the medical work, was uppermost in their addresses, as also the hearty and sincere acknowledgment of the unwearied labours of Rev. J. Pearse during the ten years in which he has superintended the medical department of the Mission. Most timely and instructive advice was thrown out by the respective native speakers on matters of hygiene, which, if both the speakers and hearers would only take to heart, would greatly lessen sickness, and tend to the preservation of health.

"Ambalamihatsara" (the place to get better), was that day opened.

Our prayer and hope is that, under God's blessing, the medical work in Betsilco may lead the natives to think less of their native medicine dealers, who only deceive, and lead the people to trust to the missionary, who not only strives to heal their bodies, but also never fails to make this healing a stepping-stone to the highest of all work—viz., making known the Great and Mighty Physician.

H. T. J.



Notice to the CHRONICLE'S "Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

SENT FORTH WITH PRAYER. THE Rev. R. M. Ross reports that seven men are leaving the Society's college at Amoy for active Christian service in different parts of the field as preachers, teachers, and colporteurs—one of the latter "with special design to attract the educated classes." "This band of seven are as earnest and able a set of men as we have at any one time sent out from our college. We pray God to use them everyone, to live for Him, and win souls." At the forthcoming meetings of the Congregational Union, Goan Tsing, preacher at Eng Hok, North River, was to be ordained. The previous pastor had to be withdrawn at the time of the Society's deficiency crisis. It is hoped that the present year's outlay will be met from special funds.

WHAT CAUSED THE RIOTS? THE Rev. J. W. Wilson wrote from Chung King on January 14th:—"The year just closed was a most anxious time in China, more especially up and down the Yang-tze Valley. Even this distant city did not remain uninfluenced by the events that occurred down river. Fortunately we foreign residents were spared an actual riot, although at one time the aspect of local affairs was very threatening. There has been a good deal of earnest casting about for a satisfactory explanation of the riots. Some have ascribed them to secret societies whose aims are not very clear to the uninitiated, while others believe that the whole trouble was part of an anti-dynastic scheme which has been long in existence, and which purposely took this ruthless way of making itself known. There may be some truth in both these theories; but, for my part, I am inclined to believe that the outrages are due entirely to the anti-Christian spirit which is always and everywhere developed when the preaching of the Cross proves successful. The battle between Christianity and heathenism in China cannot possibly be staved off. It is inevitable; and my conviction is that we have just experienced the initial throes of a struggle destined to go on until Light overcomes Darkness in this great land. That the struggle is likely to be severe no one can doubt who has the slightest knowledge of Chinese character,

When pride and ignorance are found linked in the minds of the people to a deep-seated and wide-spread hatred of things foreign, it is plain that the propagation of the Gospel must necessarily excite keen opposition. But Christ can, and will, conquer China, and all resistance to the power of His loving message will only make the coming victory more brilliant and complete."

A SEA OF FIRE. THE Rev. C. G. Sparham reports the outbreak of a great fire at Hankow on the morning of January 12th. "It commenced about one o'clock a.m., and raged till after dawn. Our hospital and new chapel were in great danger, but were left unscathed; so were many of the converts' houses, in some cases almost miraculously—so much so, that the heathen are remarking upon it. The National Bible Society's loss is estimated at Taels 1,500 (£330). Our little Tract Society's loss is also severe; nearly all the stock is lost, and this just after getting out of debt. Our senior deacon, Mr. Tseng, whom you (the Foreign Secretary) may remember, was a severe loser; nine of his houses, valued at some Taels 2,500 (£550), were destroyed. Some other Christians have lost everything; but one and all have borne their loss with a calmness that rebukes one. When I met the deacon about three o'clock this morning, we seemed to be standing in front of a sea of fire, the flames having very much the form of a wave as it rises just before breaking. He told me the extent of his loss, and said: 'God has taken it all away.'"

DR. AND MRS. DAVENPORT have returned to Chung King. They were glad to be at the end of their wanderings. In spite of the unquestionable grandeur of the gorges and the delightful scenery to be found almost everywhere along the banks of this Western river, it is none the less true that travellers rejoice when they have completed their voyage; for the journey up is marvellously full of excitements and real danger. The Davenports reside with the Wilsons for the present. It was not likely that medical work would be recommenced before the Chinese New Year. The other work goes on as usual.

INDIA.

TILL within recent years, the Bible Society CALCUTTA NEWS, was dependent on European missionaries and their native assistants for Bible translation into the Bengali language. Now the work is entrusted to a committee, consisting chiefly of Bengalis, and this fact serves to mark the progress made by the Gospel in Bengal. None of the translators receive salaries for the work.—At the annual convocation of the Calcutta University, in January, a Bengali Christian lady received the degree of M.A. She is a member of the Bhowanipur L.M.S. Church.

—Latin and Greek are slowly taking rank alongside of Sanskrit and Persian in the L.M.S. Bhowanipur College, being in demand by both Christians and non-Christians.—The librarian of the Bhowanipur L.M.S. College, Mr. J. N. Farquhar, B.A., is making an appeal for gifts of current or standard Christian literature, in order to keep the library abreast of the times. A. P. BEGG.

*January 7th, 1892.*—Young Men's Society UNION CHAPEL, held conversazione in aid of repair fund of CALCUTTA. chapel. A total of Rs.5,000 has to be raised under this head, of which only Rs.2,500 have been raised. *January 16th.*—Sunday-school treat at Zoological Gardens; about a hundred children and young people present, teachers and friends in addition. Very happy and successful day. Expenses met by special donations. *January 21st and 28th.*—Bible-class and social meeting in connection with Young Men's Society.

*January 25th to 27th.*—In company with BADURIA. Rev. Tara P. Chatterjee, by rail and bullock-cart, I visited Baduria. Journey there took from 9.30 a.m. to 5 p.m. At six o'clock magic-lantern from Young Women's Missionary Band, Hastings, exhibited to good audience of Hindus and Mohammedans. Both lantern and slides are first-rate, and it has been so fitted up here with portable frame, sheet, and accessories as to be very easily set up in the villages. Our very best thanks are due to the friends at Hastings for this valuable present. *January 26th.*—During day, visited girls' school and boys' school, and held two committee meetings. The girls repeated Scripture, the Lord's Prayer, the "Old, Old Story," and Catechism very well; and the boys showed very fair knowledge of the Scripture read.

PREACHING in Bow Bazaar regularly. CALCUTTA One young man turned out by his uncle NATIVE WORK. for attending Scripture teaching there; in great difficulties about pursuing his studies; on the look-out for employment in leisure hours, so as to meet food and lodging expenses. Such cases are very embarrassing. W. B. PHILLIPS.

ON Thursday morning, January 28th, the VISIT TO Rev. T. K. Chatterjee, an evangelist, two JOYNAGAR. Bible-women, and myself, started for Joynagar, where we spent two days. On our arrival (about 2 p.m.) we visited the girls' school and examined the children in Scriptural subjects. The result was very satisfactory. The Bible-women and I then visited some zenanas where we received a very warm welcome. One of the houses visited was that of the head pundit of the girls' school, who has been an inquirer for some time. He says his wife is now keeping him back from making a public con-

fession of his faith. We sold her a Gospel. May the Holy Spirit take of the things of God and show them unto her, that she too may become with her husband a believer in our Lord Jesus Christ. On Friday morning, at 8 a.m., we had the prize distribution at the new school at Bornab. The school is held in what may best be described as an open shed, with thatched roof and bamboo uprights. This is immediately in front of the place where the idol is worshipped. There are thirty-eight children on the roll, and most of them are of high caste. We examined the children in the Catechism, and the answers were given most readily and intelligently. The Rev. T. K. Chatterjee then gave a short address, after which the dolls, so kindly sent by Mrs. Taylor and Mrs. Drysdale, were distributed, much to the delight of the recipients. The proceedings concluded with prayer. The Bible-women and myself then visited the zenana close by, while Mr. Chatterjee addressed the young men, a large number of whom were present at the prize distribution. At 1 p.m. we had the prize-giving at the Joynagar school. To our great astonishment we found the girls closely packed together on the floor, while boys from a neighbouring school occupied the benches! After Mr. Chatterjee had given an address, the prizes were distributed, and the children dismissed with prayer. Mr. Chatterjee and his assistant went to the market-place, while we women-folk visited zenanas, after which we returned to the Mission bungalow. On Saturday morning we had a little service, in which we were joined by the two school pundits, both of whom are inquirers. The Bible-women and I then visited a few zenanas. The women listened very attentively. May the Spirit water the seed sown, so that the place which now seems so barren may "be turned into a fruitful field."

L. J. ROBINSON, Calcutta.

MISS ROBINSON has been giving a series of MAGIC-LANTERN magic-lantern exhibitions in the schools MISSION AT and villages round Berhampur. Great BERHAMPUR. numbers have gathered and eagerly drunk in the Gospel message both through eye and ear. So many have come that the magic-lantern had to be shown sometimes out of doors, for no house could accommodate the people. Mr. Brockway asks, "Could not some kind friend send us some new Gospel slides? They would do good work here."

THE THE Rev. J. H. Walton wrote from FAMINE. Bangalore, early in February:—"The famine may be said to have only just begun. There is absolutely no hope of improvement for months to come, but only an increasingly worse state of things. The grain famine is the least part of the misery. Most of the tanks are quite dry, the others rapidly sinking. The last news I received from Salem was that no water was left, but such as was odorous even after

boiling and filtering. I have been refused a single pot of water at a neighbouring well, and have to send a mile for a single pot of drinking water. Larger quantities of water, for bathing and cooking, have to be brought from a distance of two miles, and even there our man is allowed to draw only once a day. This is happiness in comparison with the state of things in most of the districts in the plains. I fear the large aggregates of population will need to disperse, in many cases, in order to get water; yet dispersion would only increase the difficulties in the distribution of food. In any case, there will be a terrible problem for the Governments of India to solve."—The Rev. W. Robinson reports from Salem:—"We have now about thirty orphan children left on our hands by the epidemics of the last twelve months. Two-thirds of these have no Christian relatives, and they will have to be provided for in some way. At present they are boarded out with Christians, I helping all I can; but this arrangement cannot be permanent. I hope your appeal will be effectual in drawing attention to this awful visitation, and that people will be stirred up to help the poor, and 'him that hath no helper.'" [The Albion Children's Missionary Band at Hammersmith have undertaken to support two of these orphans.—EDITOR.]

TRAVANCORE  
NOTES.

WITHIN the past year several chapels in the Pareychaley district have been destroyed by fire, apparently by incendiaries.

The last case has only recently occurred, and the persons suspected are some wealthy Sudras, who are apparently jealous of the growing Christian comfort and influence of their poorer Christian neighbours. Opposition and deceit cannot, however, stay the progress of God's Word.—The Rev. J. Knowles, of Pareychaley, has been rejoiced by a movement in favour of Christianity amongst some of the lowest and most ignorant agricultural labourers in his district, and four hundred of these have, in a body, placed themselves under Christian instruction. E. S. F.

MADAGASCAR.

CONCERNED  
ABOUT THE  
"GREAT SALVA-  
TION."

A SERIES of special religious meetings have been held at Ambohipaniry, in the centre of the Rev. C. Jukes's district. "I have never," says Mr. Jukes, "known such a time since I have been in the country.

Nothing but the working of the Spirit of God could have touched the people in such a way. People came from all parts of the district bringing little baskets of rice with them to last three days, some a distance of two days' journey. On the first morning, at half-past six, we had a prayer-meeting, at which 200 were present, and at nine o'clock we assembled again, and after a Bible reading on 'Sin,' all united in making a solemn confession to God. The chapel was crowded, and the extreme stillness showed that the thoughts of the people were working. We broke

up after a three hours' service, and as the people left the chapel scarcely a word was spoken. In the afternoon, we met again at two o'clock, and continued until nearly five. Next morning there was another prayer-meeting at 6.30. At least 300 were present. At the close of the subsequent meetings, the people were very reluctant to disperse, and in the evening there was singing and prayer all over the village. All seemed to be in some way concerned about the 'Great Salvation.' One after another got up to acknowledge the good they had received at these meetings, and likened the three days to the day of Pentecost. After the meetings, numbers of inquirers came to us broken down under a sense of sin, and to ask what they must do to be saved. During the whole time I have been in Madagascar I have never seen anything like this work."

OUR January Committee meeting brought clearly before us the need of more workers, and urgent requests have been made for three new missionaries to work in the north-west of the island, where fifty congregations look to us for help and teaching, and two to be placed among the Betsimisaraka, who seem now more willing to receive Christianity. Mr. Jukes will have much to say during his furlough of his recent work among this tribe. W. E. C.

An interesting illustration of the enlightening power of God's Word has been given me by Mr. Thorne. A few days since a young man came and asked to have a little conversation with him. He said: "Do you remember five or six years ago giving me a Bible, which you said was a present from an English lady? You said, as you gave it to me, that you hoped it would do me good. It has done so; and I come now to tell you that, through reading that Bible, I have received a new heart, and am now, I trust, a true follower of the Lord Jesus Christ." The Bible referred to was one of many we were able to give to suitable persons through the generosity of Mrs. Mellor, and we may feel confident that this is not the only seed that has grown and borne fruit. W. E. C.

ON Christmas Day, 1891, the church of FIANARANTSOA, Ambalavao, which is in the Rev. A. S. HUCKETT'S district, was opened after rebuilding. Crowded services were held both on that day and on the following Sunday, and likewise on the last three days of the year.

SOUTH AFRICA.

THE Rev. C. PHILLIPS, formerly an agent of the Society, and now pastor of the Graaff Reinet Church, writes expressing his deep sympathy with our Forward Movement and adds:—"The Congregational Union of South Africa have planted some new churches each year, and our income has greatly increased. Last year my own church

contributed for the mission work of the Union £40 12s.—more than double that of any other native church. According to the census just taken, there are 69,692 Independents in the Colony. . . . Eighteen months ago I started a new cause at the little village of Aberdeen. We had about twenty people to start with. A network of stations has been formed, embracing a circuit of forty miles on all sides of the village, and already we have over 1,000 adherents, and nearly 100 members. A month ago we laid the stone of a new church, and a Government-aided school has already been established. It may be said there are millions untouched elsewhere. But the important difference consists in the fact that multitudes of these are ripe for the reception of the Gospel. The harvest here truly is plenteous. May the Lord speedily send forth more labourers."

ON his way from Kanye to Lake Ngami  
 ONE OF THE and the Okovango River, the Rev. E.  
 DARKEST CORNERS Lloyd visited the town where Ndara, Chief  
 OF AFRICA. of the Mampokushu, lives. It is a small  
 island, a quarter of a mile in length, of  
 almost ideal beauty, in the Okovango River, which is there  
 about the width of the Thames at London Bridge. Ndara is  
 evidently in deadly hostility to the Gospel, because he is *the*  
 great rain-maker and witch-doctor of one of the darkest  
 corners of the Dark Continent. Ndara professes to make  
 rain in the following manner:—He orders his young men to  
 bring him the tail of a blue wildebeest (antelope), and the  
 roots of certain trees, shrubs, and herbs, and also their  
 leaves. The rain-maker then enters a hut alone, and boils  
 the roots and leaves. When they have been sufficiently  
 boiled, Ndara dips the tail of the antelope in the medicine,  
 and then sprinkles the floor of the hut with his rain-making  
 medicine. This is rain-making in heathen Africa. Ndara  
 has also other modes of making rain to fall upon the parched  
 earth, when the sprinkling of medicine fails to produce the  
 needed rain. But the other customs are too disgusting and  
 revolting to be related. All the Mampokushu men wear  
 numerous charms, but chiefly of snake-skins. Sometimes the  
 skin is simply worn around the head as a fillet, sometimes  
 as a girdle, and also as a medicine charm around the neck.  
 This necklace is sewn up, after the medicine has been placed  
 inside of it by the medicine-man. I succeeded in purchasing  
 one of them, but its former owner thought he ought to take  
 out the medicine first, but I prevailed upon him to leave me  
 the charm. The Mampokushu are supposed to value the  
 snake-skins for their electric property. But they are a sadly  
 be-charmed people, having riverside charms to enable them  
 to catch fish and otters, and to protect them from crocodiles  
 and hippopotami. Men are often killed by the hippos when  
 they hunt the huge creatures. They have also boat charms,  
 house charms, and garden charms. But their numerous  
 charms seem to have "brought them but little blessing or  
 prosperity."

#### CENTRAL AFRICA.


TWO MORE  
 BAPTISMS  
 AT  
 NIAMKOLO.

"It was my joy," writes Mr. A. J. Swann,  
 "to inform you of our first convert, some  
 months ago, a joy only surpassed by what  
 has followed. Since Kalulu was admitted  
 into the church a steady course of teaching  
 has been pursued, with slowly increasing  
 signs of progress, amongst our boys and girls. We were  
 privileged to witness yesterday (October 30th) the baptism of  
 Kalulia and Kabatu. The readers of your occasional letters  
 to the young will remember the name of Kabatu and his  
 being rescued from the hippopotamus at Liendwi; also that  
 I expressed the hope that he would soon learn of Christ, the  
 Great Deliverer. From a boy of eight years he has been my  
 servant, and, in spite of many lessons, he seemed bent on  
 following the Mohammedans. Since we discharge all coast  
 men it became obvious he was turning his attention to our  
 teaching; but, being slow to learn, made but little progress.  
 Doubtless his mind was at work. With a shy disposition, he  
 remained secluded from most young persons, and who knows  
 what passed through his mind, or what an effort it cost him  
 to approach my wife with the words: 'I have forsaken the  
 ways of my heathen acquaintances, and wish to follow Jesus'?  
 He could not face the trial of telling me, although I was his  
 old master. I knew he had done this long since, yet waited  
 for the confession with eagerness, knowing that, if he was  
 sincere, time would reveal his position. Here was an answer  
 to my years of prayer and teaching. I had tried to preach  
 through daily life to him, and being a personal servant he  
 had full opportunity of studying the lesson. In point of  
 intellect far below Kalulu, whilst he surpasses him for  
 evenness of disposition and affection, Kalulia resembles  
 Kalulu in disposition, and is sharp, independent, courageous,  
 ambitious, a good reader and arithmetician. This lad has  
 made rapid progress, and bids fair to be, if consistent, a  
 bright addition to our church. Although not nearly so well-  
 informed as Kalulu about our religion, yet, I believe, sincere  
 in his disgust of heathenism and his desire to follow Christ.  
 The Rev. D. P. Jones, of Fwambo, came down to examine  
 these lads (aged about sixteen and fifteen), and on Sunday  
 last, before a crowded church (250), these two took their  
 stand on the side of Christianity."

#### YOUNG MEN'S MISSIONARY BAND.

THERE will be but one meeting of the London Band in  
 April, the third Friday of the month being Good  
 Friday. The meeting will be held as usual in the Board  
 Room of the Mission House, 14, Blomfield Street, E.C., com-  
 mencing at 7 p.m., on

Friday, April 1. Papers on "Day Dawn in Darkest Africa,"  
 by Messrs. M. Wilkins and C. S. Tripp



MR. HENRY LEE AND MR. W. A. B. WILLIAMS, the Treasurer and Secretary of Union Chapel (Islington) Auxiliary, have circulated an appeal in which it is suggested that an easy method to secure valuable aid towards the Forward Movement is by the promise of a stated sum for ten years, in addition to the ordinary subscription. Thus—100 annual contributions of 1s. produce £5; 100 annual contributions of 2s. 6d. produce £12 10s.; 100 annual contributions of 5s. produce £25; 100 annual contributions of 10s. produce £50; additional annual income, £92 10s. It is further suggested that the ten years' contribution may be made in one payment, if desired, and an envelope is provided for intending contributors.

THE Rev. Professor Armitage preached two sermons on behalf of the Stockport Auxiliary, and, as a result of his visit to Marple, one gentleman increased his subscription to the Society from £20 to £100.

REV. W. PIERCE, pastor of New Court Chapel, Tollington Park, who has thrown himself with great earnestness into the Self-Denial Movement, writing in his church magazine, says:—"To sit at the receipt of custom for a day was a novel and certainly a very pleasant experience. What, perhaps, touched a pastor's heart was to see the number that came and cast in their amounts, or added special offerings out of their poverty. And a word ought perhaps to be said of the domestic servants who are members of our church, for some of them have done nobly. . . . The response has been more hearty than the most sanguine of our friends could have anticipated. We fear but few amongst us had faith to foresee the excellent results that should flow from this proposal. All classes amongst us have responded to the call. A poor paralysed sister scraped together her twelve pennies, gained wearily by the sale of a few oranges by the wayside; and there is a sequel to this story, which may not appear in print, which crowns it with pathos. And there are many other instances that might be given showing rare Christian fidelity and self-sacrifice. The children have been to the fore, as they always are, when good work is to be done, and they are permitted to have a share in it. The difficulty has been to restrain some of the young folks in their desire to deny themselves even the necessities of life. Many of the classes in the Sunday-schools, fearing the results of one week of denial would be too poor an offering, voluntarily imposed upon themselves a fortnight of sacrifice. One

brother brought us first a considerable offering, as the result of what must have been very great denial on the part of himself and his family, in addition to which, he handed in thirty shillings, representing one-half of his week's salary. The higher aspects of the acts referred to are those which cannot be told, but which, in the end, will be found to be the most important, and the most permanent. The spiritual life of our church will have been greatly quickened by the cheerful and self-denying offerings of this memorable week. The sum raised was £128 11s. 7½d.; in addition to which, promises of annual sums have been received, further increasing the total to over £230."

AT the last quarterly meeting of the East Glamorgan Division of the Congregational Union of Glamorganshire and Carmarthenshire, the suggestion was thrown out by an active Christian worker that an auxiliary of the Missionary Society should be formed in connection with that Association. This is a splendid idea, as practicable as it is striking, and worthy of the consideration of all Congregational associations. The *Welsh Weekly*, from which the foregoing is taken, refers also to the Week of Self-Denial in the following terms:—"The Congregationalists, in this, to them, a new departure, are not so much imitating the methods of the Salvation Army as falling in line with the universal custom of the Catholic Church from its earliest days."

DURING a deputation visit to Cheadle, Cheshire, the Rev. A. J. Wookey received the following note of encouragement:—"Our collections yesterday realised over £67—about £20 more than before. This is a token that the Lord is opening the people's hearts."

A VERY successful "Missionary Social" has been held at Sandown, Isle of Wight. The schoolroom had been transformed into "a large drawing-room" by the aid of carpets, arm-chairs, ferns, flowers, Indian and Chinese curiosities, and little tables, on which were laid missionary books; and the room was well warmed for the occasion. The guests arrived at seven o'clock, and, after an hour's chat, they joined in a hymn and prayers, after which the pastor (Rev. D. M. Bynner) read a letter from a C.M.S. lady missionary in Ceylon—the niece of a lady present. The Rev. W. F. Clarkson, B.A., spoke of his father's missionary labours in India. The Self-Denial Week was warmly commended; and the secretary read a letter which he had received that same day from the Rev. J. Wills, of Antananarivo. Then followed an interval for supper (the refreshments had been given) and pleasant conversation, a charge of 3d. each realising 10s. Some Sunday-school lads very willingly acted as waiters. After supper, the pastor and a Wesleyan friend addressed the meeting, and a most enjoyable evening was brought to a close, shortly after ten o'clock, with a hymn and prayer.

## THE LATE MRS. T. H. CLARK.

MRS. CLARK, the wife of our veteran friend, the Rev. T. H. Clark, passed peacefully away on February 22nd, at the age of seventy-two. The appellation of veteran, as indicative of advanced age and prolonged earnest service, applies to the departed equally with her surviving husband, for both were born in the same year, and began their missionary career together in 1840, when Mr. Clark took his bride to Jamaica, and settled first at Mount Zion. A year later they removed to Dry Harbour station, and in 1850 to Four Paths, having also charge of Brixton Hill as an out-station. They paid their first visit to England in 1851, having suffered severely from sickness. In 1870, Mr. Clark was transferred to Whitefield (Porus), and, from the death of



THE LATE MRS. T. H. CLARK.

Mr. Alloway, seven years later, he had charge of Ridgemount for seventeen months. They returned to Jamaica for the last time in 1880, from which time Mr. Clark was asked to exercise a general supervision over the churches connected with the Society in the island, and thus to be a connecting link between the churches and the Society in England. In 1883 serious illness rendered it necessary for Mr. Clark to return to England for surgical aid, and continued ill-health prevented his return to the foreign field. It will thus be seen that before their retirement Mr. and Mrs. Clark had been on active service for forty-three years, and that since then they have had the joy of celebrating their golden wedding. Amid the trying vicissitudes of their life caused by sickness, and involving the frequent separation of husband and wife, parents and children, and more especially in the most painful affliction of Mr. Clark, they have alike manifested a Christian fortitude, loving submission, and patient waiting upon God that have been an inspiration to all who have come to know them. Mrs. Clark's was a peculiarly gentle disposition, and she was deeply beloved by her husband, her children, and her friends.

## "WHEREVER THE DOG GOES, ITS TAIL MUST FOLLOW."

THE Rev. C. G. Marshall tells of a very interesting work going on now in a village called Andigoundenur, six miles from Tripatur:—

"Some six or eight months ago, a ryot of that place was returning in the evening from the Tripatur market, when Mr. Moses (native pastor) met him, and began to talk to him about the Gospel. The man was interested, and, before resuming his journey, promised to call and see Mr. Moses whenever occasion brought him to Tripatur. After a few days he made his first call, heard again the words of life, and from that day till now has been a constant visitor, not only at the house of Mr. Moses, but at mine too. He soon made friends with the Christians in Tripatur, all of whom welcomed him gladly, and were ever ready to instruct and help him. Long ago he so far cut himself off from his heathen associates as to attend church and eat with Christians. This, of course, brought him trouble in his own village. As soon as his neighbours heard of his behaviour, they commenced that series of petty but annoying persecutions which it is the lot of every individual to bear who forsakes Hinduism, and seeks to live a Christian life in the midst of his heathen neighbours. For a time he was boycotted, taunted, and annoyed in every way. The village barber, dhoby, and coolies all refused to work for him, and his relatives—those outside his own house—disowned him and refused to eat with him. But the man stood firm, and never even once appeared to falter.

"We were glad to hear, a week or two ago, that the villagers no longer trouble him. At times they sneer, and call him 'Pariah,' but nothing more. A few families associate with him, and, in conversation, often confess that he has done the right thing. So his lot is a much happier one than at first it threatened to be.

"What has made the way much easier for him than it has been for many others is the fact that his wife has followed close behind him at every step. At first she was troubled. Her parents and relatives did their utmost to frighten her by presenting false pictures of Christianity, and by foretelling all sorts of calamities which would befall, not only herself, but the whole of her family, if she dared to change her faith. Luckily, a Tamil proverb came into her head at this time, and was constantly used both for her own guidance and for quieting her friends: 'Wherever the dog goes, its tail must follow'! This argument was final for all!

"So not only is the man himself anxious to join the Christian community, but his wife and four sons will follow him as soon as we think them all ripe for baptism. The husband is ignorant and unable to read, so also are his wife and three of his sons; but the second lad, aged about seven, is attending school, and bids fair to do well. On our first visit to his village, he brought this son to us and said: 'I am anxious to give something to God, but I am a poor Kudiyanavan'



(farmer), 'and have nothing. But here is my boy : he is the brightest of my sons : take him, and train him for the Lord. He is my offering to the Mission : let him become a preacher.' The boy returned with us to Tripatur that same day. Mr. Moses was kind enough to give him a home, and, between us, we sent him to school, the father providing him with clothes and books. At present he is at home, but will return to us shortly. He is the family 'chaplain,' and, as such, reads the Bible, tracts, &c., to the family, and repeats prayers which he learnt here. A younger son, aged three, has also been taught a prayer by his father, and this is repeated every day : 'O Lord, we have no helper : do Thou help us and save us.'

"You cannot think what a joy it is to us to watch over the spiritual growth of these poor people. This is one of the sweet rewards of service, and the longer and more weary the service, the sweeter is the fruit when it appears. I have been reckoning up the work of last year, and find that our agents altogether visited 2,388 villages, and preached to about 78,626 people. This goes on year after year. How insignificant the results appear! Do they repay for all the money spent, the weary miles traversed, and the exhaustion of preaching, to say nothing of the time occupied and the tax on patience, forbearance, and hope? That is for the churches at home to decide. The missionaries in the field, almost to a man, would say : 'Yes ; give us occasionally such rewards as the above, and we will be content to labour on. These are but the first fruits. The time of harvest is not yet. That will come by and by.' And in what abundance who dares to say?"

## ANNOUNCEMENTS.

### DEPARTURES.

MASTER EDWARD A. PEARSE, son of the Rev. A. Pearse, of New Guinea, embarked for SYDNEY per steamer *Parramatta*, March 4th.

THE REV. ALEXANDER KING and MRS. KING, returning to TIENTSIN, North China, embarked for SHANGHAI per steamer *Glenshiel*, March 5th.

MR. G. P. SMITH, M.B., C.M., returning to NORTH CHINA, embarked at Liverpool per steamer *Carthugintan*, for VANCOUVER, en route for SHANGHAI per steamer *Empress of India*, March 17th.

### ARRIVALS IN ENGLAND.

MISS HEWLETT, from MIRZAPUR, and Miss WINNIE BULLOCK, from ALMORA, North India, per steamer *Pentinsular*, at Plymouth, February 19th.

### BIRTHS.

RICHARDSON.—January 8th, at Antananarivo, Madagascar, the wife of the Rev. James Richardson, of a daughter.

THORNE.—January 15th, at Antananarivo, Madagascar, the wife of Mr. J. C. Thorne, of a son.

HAWKER.—January 23th, at Colbatoor, South India, the wife of the Rev. E. Hawker, B.A., of a son.

McFARLANE.—February 18th, at Bristol, the wife of Mr. Sewell S. McFarlane, L.R.C.S., L.R.C.P., Chi Chou, North China, of a daughter.

TAYLOR.—February 29th, at South Ossett, the wife of the Rev. Jas. Taylor, Tsiafahy, Madagascar, of a daughter.

### MARRIAGE.

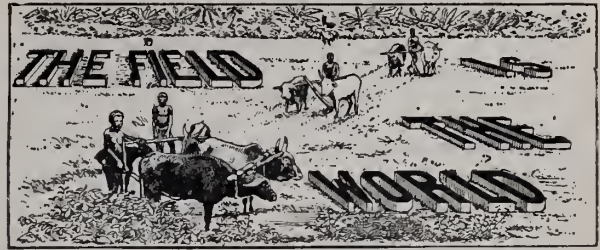
FARQUHAR—WATSON.—December 19th, 1891, at the London Mission Chapel, Hastings, Calcutta, by the Rev. F. F. Longman, assisted by the Rev. W. B. Phillips, J. N. Farquhar, B.A. (Oxon.), Bhowanipur Institution, to Euphemia Neill Miller, eldest daughter of James Watson, Aberdeen, Scotland.

### DEATHS.

BENNETT.—February 10th, at Basingstoke, Alexander Edward Bird, eldest son of Rev. J. R. Bennett, in his eighth year.

HEWLETT.—February 21st, at Benares, North India, the Rev. John Hewlett, M.A., aged fifty-five years.

CLARK.—February 22nd, at 37, Vartry Road, Stamford Hill, Marla, wife of the Rev. T. H. Clark, formerly of Jamaica, aged seventy-two years.



MR. J. MONRO, C.B., and his daughter have reached Calcutta. About seven years ago, Mr. Monro was appointed Chief Commissioner of the London Police, and gave up that office under circumstances which reflected great credit upon him. He and Miss Monro have now gone to Bengal for mission-work, and their plan is to establish a medical and evangelistic mission in some part of the Nuddea district, in which, at one time, Mr. Monro was magistrate and collector. They hope, after some months, to be followed by Mr. Monro's son, who is now qualifying himself as a medical missionary.

REV. W. BURGESS, Hyderabad, writes to the Wesleyan Methodist *Church Record* :—"We have had the joy of baptizing during the year 478 converts from heathenism. This is the largest ingathering we have yet been able to report in any one year. All our stations have been visited by the Divine blessing. The richness of the promise on every hand warrants us in expecting still greater triumphs. We have Christians living in sixty-one towns and villages, and have under our care a Christian community numbering 1,665."

THE serious overcrowding at Exeter Hall, and the impossibility of finding room for all the Church Missionary Society's friends and supporters, have led the committee to arrange for simultaneous morning meetings on May 3rd (anniversary), in Exeter Hall and St. James's Hall.

A MOST interesting return has recently been issued by the Church Missionary Society, showing the number of sets of magic lantern slides, etc., loaned from the Church Mission House for missionary meetings, etc., during last year. It is as follows :—

Sets of magic-lantern slides	...	...	808
Lanterns	...	...	72
Diagrams	...	...	317
Maps	...	...	372
Sets of curiosities	...	...	80
Books	...	...	1,039

It is estimated that during the year, by agency of magic lanterns alone, the work of the Society was brought before two hundred thousand people who would not otherwise have heard of it.

THE Baptist Missionary Society Centenary Fund amounts to over £54,750. In acknowledging contributions from Congo Christians, the *Herald* says :—"We question whether a more powerful appeal could be made to Christians in this land than this simple record of the generosity of these converts in dark Africa. We shall be very much surprised if many hearts are not touched by so remarkable a testimony to the power of the Gospel over a people who have but recently come to know of that Saviour who for our sakes became poor that we through His poverty might become rich."

NEWS of the death of the Rev. Percy E. Comber, from African fever, will be received with universal regret among the friends of missions. He is the sixth of the same name who has laid down a life for Africa. His two brothers, Thomas and Sidney, his sister, his brother Thomas's wife, his own young wife, and now himself, all cut off by tropical disease. What a family record! Such heroism and sacrifice cannot remain fruitless.

CORSICA.—A Ladies' Mission has been, for some time past, carried on in the north of this wild island. Miss Grant Brown, daughter of a former secretary of the British Jews' Society, and one or two companions, have been visiting some of the mountain villages in the Balagna and also working at Corte, in the centre of the island. The welcome they have received has been truly remarkable, and not a few have received their message. Two or three young men, converted through their instrumentality, are devoting themselves to the evangelisation of their own people. Recently, they went to Basiliata, the highest mountain village in the island. Meetings were held in a *café*, the keeper of which was deeply impressed with the truth. When one of the ladies showed him a temperance pledge such as some in the Balagna had signed, he at once signed it, and also his comrades. But, how was he now to keep the *café*? He expressed himself ready to do the will of God, and when some chocolate had been made, he tasted it, and said that henceforth he would sell that. So the *buvette* was turned into a temperance *café*, where chocolate and coffee are the only drinks.

SPAIN.—An English evangelist working in the province of Jaru says: "I have suffered very severe persecution; the Jesuits have held a nine days' mission, and having collected all the Bibles, New Testaments, and tracts they could lay hands on, they destroyed them. They preached against us, and prohibited the people from buying bread, books, or anything else from a tradesman who was a Protestant, a Spiritualist, or a Freemason. To our great sorrow the people have obeyed them, and the attendance at our meetings is only half what it was. I am unable to enter a house with the Word of God since that time. Only three families remain faithful, with two men and ten or twelve children. A poor woman would like to 'eat me bit by bit, because I have destroyed her brother's soul in hell.' Her brother is the bravest Christian I ever saw. He read from one of the Gospels on the steps of the church. When driven from there, he stood in the centre of a large square and read, and exhorted the people. The Mayor gave orders either to remove him or to put him in prison; upon which he took to house-to-house visiting. Thank God for such a son of the faith! Since then," the evangelist writes, "the priests have appointed two missionaries to visit from house to house, and to distribute the money left by the Bishop for those who close their doors against us. In some cases they have succeeded."

BASUTOLAND, OR THE LESSUTO DISTRICT.—The French Protestant missionaries, who have laboured here for so many years, and with such marked success, are being stimulated to fresh efforts by the Government census recently taken. They find that the Basutos have increased by one-third during the last sixteen years. They now number 218,324. This fact shows the marvel-

lous vitality of the African races. They do not gradually disappear when brought into contact with Europeans as the American Indians do. The number of adult Christians connected with the French stations is 9,662 (1891)—that is, about one-eleventh of the whole adult population. These figures are cheering, but they show that the vast mass of the people are still heathens. Indeed, there are now 70,000 heathen more than there were sixteen years ago. In other words, the births are two or three times more numerous than the conversions. The Mission has thirteen stations and 116 places of worship, the majority of these being in the southern part of the district. The missionaries now feel that a vigorous effort should be directed to the overthrow of Paganism in the northern section. Here the national spirit is the strongest. The old Basuto clans survive. Also, this is the part of the country to which the Roman Catholics are directing their chief attention. What the future may have in reserve remains to be seen. The recent death of the chief Letsié may be followed by a period of struggle among the various chiefs. But, at any rate, the missionaries' duty is clear. The hardest part of their task is still to be accomplished, and to that, with God's help, they hope to devote themselves.

FIFTY-FOUR Cambridge men, graduates and undergraduates, have sent a letter to the honorary secretary of the Church Missionary Society expressing the wish that their names may be included among those who hope definitely to offer for the mission-field.

THE Rev. James Calvert, the famous Wesleyan Fiji missionary, died at Hastings—where he had resided for the past three years—on March 8th, at the age of seventy-nine. He started business life as a printer and stationer, and went to Fiji in 1838, where he translated the Bible. While at Hastings, he married, as his second wife, the widow of the Rev. A. Kesson. He was about to start upon a two years' task of revising the Fiji Bible. Mr. Calvert's "Missionary Labours" has passed through several editions. His briefer account of work in the Fiji Group, narrated to the great Missionary Conference in 1888, produced a deep impression. When the missionaries commenced their labours among the Fijians, "cannibalism was a recognised institution among them—they sometimes cooking at one time as many as a hundred human beings. One man, notorious above all the rest of his countrymen, gloried in his shame, and put down a big stone for each one that he partook of from the time when he became a man to his death, and it was found he had eaten 872." When the Mission celebrated its Jubilee, the workers were able to say: "Now there is not an avowed heathen left." At one period the Mission printer failed: "It came to pass that a French count—an infidel, who was wrecked—was deeply awakened, and sought and found mercy and saving grace. He was completely reformed, and, just when we were in our deepest need, he became a most efficient labourer with us."

### MONTHLY PRAYER MEETING.

THE next gathering will be on Monday afternoon, April 4th. From 4 to 5 p.m. of that day we should again like to see the Board Room of the Mission House, 14, Blomfield Street, E.C., filled with friends of the Society met to pray. Information from the mission-fields will be given.



## PERSONAL ITEMS.

CHINA.—We deeply regret to announce the breakdown in health of the Rev. Mark H. Wilson, who was so recently sent out to reinforce the Canton Mission. Mr. Wilson was a very promising young missionary, and had speedily gained the affection and esteem of his colleagues. Canton, too, is one of the most difficult, and at the same time most needy, stations in China. The latest news is that Mr. Wilson is better.—Writing from the North River district in January, the Rev. J. Sadler mentioned that he was in the midst of one of the most terrible proofs of China's need of the Gospel—a village war. Fruit and grain were being destroyed, and the fighting was going on day by day.—Mrs. Ross, of Amoy, having been in very feeble health for some months, will probably spend the summer in the more bracing climate of Japan, and will be accompanied by her husband and family.—Mr. and Mrs. W. G. Terrell reached Hankow on January 16th, and received a warm welcome from our missionaries there, who have formally expressed to the Directors their appreciation of the action of the Board in sending to Hankow the first missionaries who have gone out under the Forward Movement.—Miss Ashburner, of Chiang Chiu, will visit England prior to her marriage to the Rev. J. Parker, of Mongolia.

INDIA.—Miss Hewlett had been in this country only two or three days when the sad intelligence came, by cable, of the death of her father, the Rev. J. Hewlett, M.A., of Benares. Much sympathy is felt for her and for the bereaved circle at Benares.—Mrs. Hewlett will be returning to England in the ss. *Clyde*.—Miss Linley, of Calcutta, is on her way home, under medical certificate, in company with Miss Fletcher.—The Rev. W. G. Brockway tells us that, in addition to the special evangelistic services reported in the *MARCH CHRONICLE*, “we have begun our New Year's work by praying definitely for 100 converts this year.”—The Rev. A. and Mrs. Parker have gone to Mangari to commence work there, and among the surrounding villages, in accordance with their own voluntarily expressed desire.—On his way back to Mirzapur, the Rev. D. Hutton visited Ahmedabad, and saw the work of the Irish Presbyterian Mission; took mental notes at what is understood to be the headquarters of the Salvation Army in India—Guzerat; and then went on to Ajmere to see his eldest daughter, who is working there in connection with the U.P. Mission.—The Rev. E. Greaves purposed leaving Bombay, on February 27th, for England. “Weary in body and mind, but not in spirit, I feel right thankful,” he writes, “that my furlough is so near, though I do not think it will take eighteen months to fill me with longings to get back to my work at Mirzapur.”—The Rev. T. Insell arrived at Mirzapur on February 18th.—Our Almora District Committee, in taking farewell of the Hon. Sir Henry Ramsay, in anticipation of his return to England, expressed, by resolution, “their high appreciation of that

generous and disinterested help which he has, for the past forty-two years, in almost innumerable ways, shown to the cause of Christian Missions in the province of Kumaon and elsewhere.” Besides the generous aid Sir H. Ramsay has rendered our Mission, the Committee have had the honour and privilege of his presence and counsel at its meetings, and this, his final departure from India, will be an incalculable loss to the Mission.—“We are beginning,” says the Rev. B. Lucas, in a communication to the Foreign Secretary, “to reap what Mr. Lewis has been sowing, and, from your knowledge of him, you may expect a fine harvest. There is a movement amongst the caste people in one or two villages, which is entirely new in the history of this Mission. About thirty people in one village have come over in a body and been baptized.”—The Rev. G. H. Macfarlane is arranging to leave Bombay for Melbourne on April 21st. He is not expected in this country before the end of July.—The annual session of our South India District Committee, held at Bangalore from January 6th to 16th, was characterised by remarkable heartiness and earnestness, harmony and unanimity. There were twenty-eight missionaries, and a number of native delegates, present at the meetings. The Rev. J. H. Walton, secretary, has sent home “a complete volume of minutes, the largest, I think, that has ever proceeded from this Committee.” It was nine thoroughly hard days of work to produce that volume.” The presence of so many fresh faces gave great joy and encouragement, and the report of the Deputation to the Cuddapah and Gooty districts imparted a bright tone to the meetings. “Had it not been for these two causes of gladness, I fear the oppressive sense of the fearful distress in all our districts would have quite overcome us with depression.”—The next Decennial Conference of Missionaries throughout India, is to be held at Bombay in the winter of 1892-93.

MADAGASCAR.—The Rev. W. Hockett has heard of the possibility of the Salvation Army taking up work in Madagascar. He thinks, however, that their itinerancy would be a failure. The Malagasy could be made Christian by the thousand if confession of mouth were only required: but the steady, slow work of building up character cannot be done by a passing proclamation of the Gospel. The Army might succeed in the towns, but not in the country.—The Rev. R. Roberts has had to take up his residence at Fianarantsoa for a time, in consequence of the feeble health of Mrs. Roberts.—When the Rev. G. A. Shaw wrote in the middle of January, he stated that he had had several attacks of fever, and that Mrs. Shaw had been seriously ill. They were, however, making arrangements to go to Ambohimandroso, hoping that the change may do them as much good as their visit to the same station two years ago.

AFRICA.—Chief Khama's son, Sekomi, was present at a garden party given at Cape Town by Lady Loch early in the year. Mrs. Hepburn acted as interpreter, and, by this means, he had talks with many notables. He has since gone on to Lovedale to receive an English education.—The Rev. T. Durant Philip, B.A., theological tutor, Lovedale, has delivered a very forcible lecture before the Literary Society at that place, on the subject of “Education with Tools,” in which he speaks of Lovedale and Hankey as offering special facilities for carrying out

his scheme of industrial education.—Very gratifying evidences come to hand of the changes for good effected by God's blessing on the presence and work of the Rev. J. Mackenzie at Hankey.

**SOUTH SEAS.**—The Rev. S. M. Creagh, who has been taking charge of the Loyalty Islands Mission during Mr. Hadfield's furlough, is back again in Sydney. His valediction had taken the form of an attack of influenza, from which he had not quite recovered when he wrote. He saw Mr. Hadfield before the latter left Sydney for Lifu.—Mrs. Chalmers is on her way home from New Guinea.



**TANGANYIKA: Eleven Years in Central Africa.** By Edward Coode Hore, Master Mariner. With Twelve Full-page Illustrations and Maps. Large post 8vo, cloth, 7s. 6d.\*

"TANGANYIKA" meets a long-felt want. Though not published by this Society, it is nothing more nor less than the story of our Central African Mission from its commencement in 1877. The reader will here find a concise, lucid, and, in places, thrilling narrative of an enterprise which has taxed the endurance of the brave men at the front and the faith of the churches in the rear almost to the yielding point, but which is now beginning to show signs of real success. The record is, of necessity, a sad one. We see heroic men going forth full of hope and determination. They go to win Tanganyika for Christ. Alas! most of them either retire baffled, in broken health and utterly disappointed, or find an early grave under the burning African sun. Since 1877 eleven of those brave fellows have laid down their lives, whilst twelve others have found the climate and conditions of life in Central Africa more than they could bear. That is the painful, distressing side of the picture. But the gloom is greatly relieved by the evidences—clear, abundant, absolutely convincing—of fortitude, grit, energy, resource, indomitable pluck, and, best of all, Christian consecration and purpose which mark every chapter; and crowning all is the successful establishment of the Mission on a really permanent basis. The pioneer journey with bullock wagons and the first march to Ujiji, the survey of the Lake, the trials and losses of the Mission, the arduous undertaking of conveying to the Lake the steel lifeboat (*Morning Star*) and the steamer (*Good News*), the task of putting these vessels together and launching them, and all the main incidents and events of the Mission's history, are chronicled with accuracy and care; while in a chapter, entitled "The Heart of Africa," Capt. Hore has made a valuable contribution to our scientific knowledge of the region treated. The friends of Missions generally, and the friends of African Missions in particular, will welcome "Tanganyika," and give it an honourable place on their bookshelves.

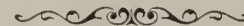
\* Captain Hore is publishing this book at his own risk, and will be glad to receive orders. Subscribers will be supplied with the work at 6s. 3d., post free, by ordering from Edward C. Hore, 22, Montague Road, Tottenham Lane, Hornsey, London, N.

**THE MARTYRS OF BLANTYRE,** Henry Henderson, Dr. John Bowie, Robert Cleland: a Chapter from the Story of Missions in Central Africa. By the Rev. William Robertson, M.A. London: James Nisbet & Co., 21, Berners Street. Price 2s. 6d.

A TOUCHING memorial to the fidelity and consecration of three gifted young Scotchmen, all of whom have laid down their lives for Africa. The Dark Continent, of all mission-fields, demands the greatest sacrifices. Strong men and true succumb one after another. At one time our own Society seemed especially called to suffer from such losses; then our Baptist brethren on the Congo; more recently the Church of Scotland's Mission at Blantyre. Mr. Henderson was the pioneer of the Mission, and privileged to see its striking development. For his difficult post he was admirably adapted, both by character and training, and for sixteen years his name was inseparably connected with the work. Few who take up the volume will be prepared for such a token of the progress made at Blantyre as is afforded by the frontispiece. There we see a sketch of the church—a building that would be an ornament to any Scotch or English town. Dr. Bowie was a gifted medical man, who relinquished what promised to be a brilliant professional career that he might serve Jesus Christ in Africa, but, falling a victim to diphtheria, died after a brief period of service. Robert Cleland was an earnest young missionary of great spiritual fervour and power, also cut off in early life.

**LIFE AND LABOUR OF JOHN WRAY,** Pioneer Missionary in British Guiana. By Thomas Rain, London: John Snow & Co., 2, Ivy Lane, E.C.

THIS book deals with a wider subject than the life of John Wray, the first of a devoted band of men sent out by this Society to Demerara and Berbice. Whilst serving its special biographical purpose, and also recording the commencement and development of successful mission work, the book will be yet more useful as giving a history of events in one of our colonies—typical of what was occurring in them all—which issued in that magnanimous deed of an awakened conscience—the Negro Emancipation Act. Here we see faithfully depicted the true character and conditions of slavery in a British colony prior to that Act. We meet here and there, it is true, with a kind-hearted planter and manager, or with a wise and just official; but more frequently with Englishmen rendered absolutely brutal by the slave system, and with men of rank, acting as governors, who, fettered by prejudice, seemed incapable of treating "niggers," or the friends of "niggers," with either justice or mercy. We could wish that the volume had been more compressed by the omission of extended extracts from diaries; but, notwithstanding a tendency to diffusiveness, the book ought to render good service.

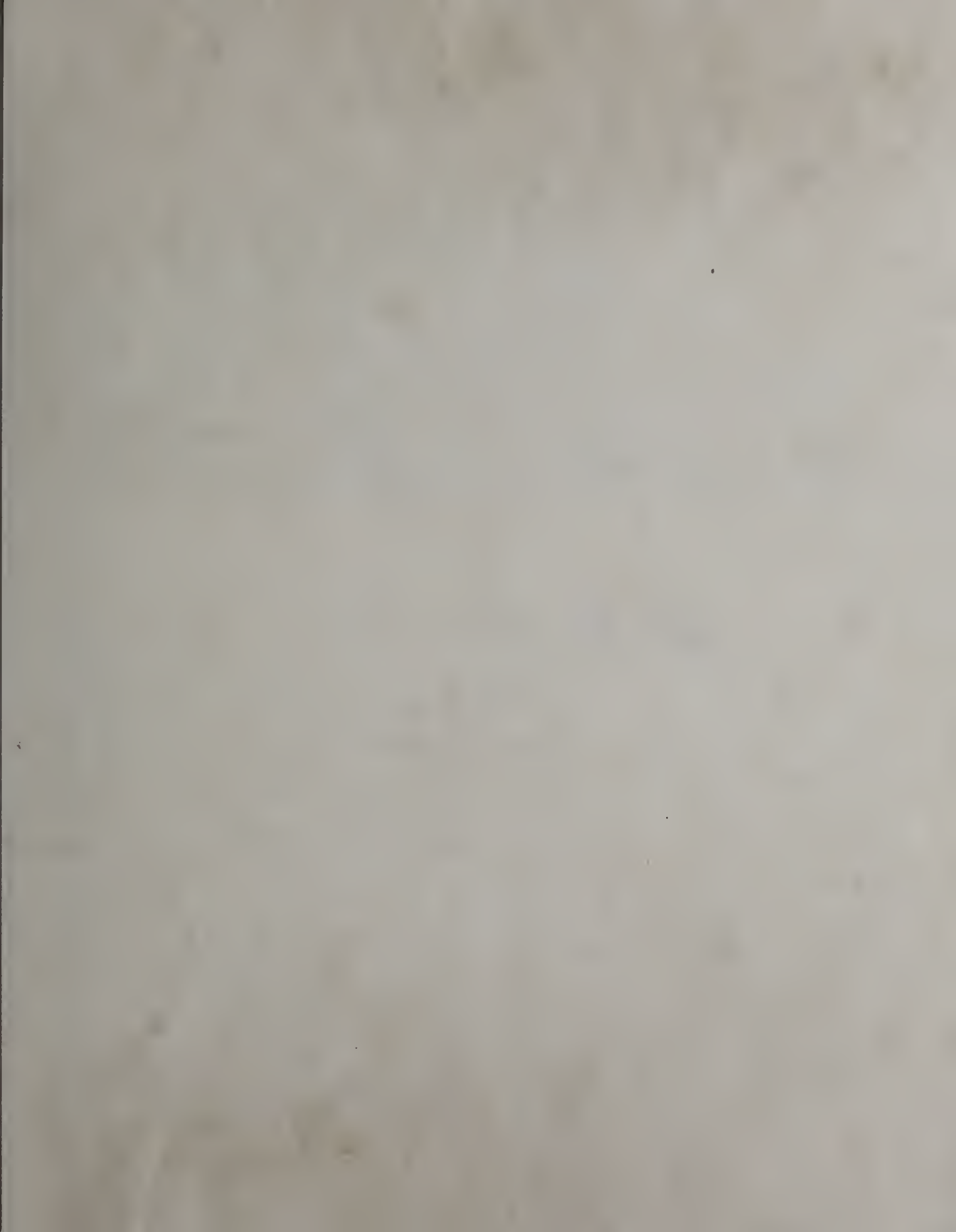


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